

INDIANS IN OREGON TODAY



OREGON MIDDLE SCHOOL – HIGH SCHOOL CURRICULUM

Oregon Department of Education
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INTRODUCTION

The main purpose of this publication is to provide current, accurate information to teachers and students about the Indian tribes living in the state of Oregon. Too often information about Indian tribes is stereotypic, inaccurate, and outdated. A number of Indian tribes have worked on the development of this document, using the *Oregon Indians: Culture, History, and Current Affairs – An Atlas and Introduction*, a publication approved by the tribes of Oregon. It is planned that this information will be updated and revised as needed.

Students may need to locate additional sources of information in order to gain first-hand experience with a variety of Indian tribes. Such resources include the *Oregon Directory of American Indian Resources* obtained from the Legislative Commission on Indian Services, (503) 986-1067, <http://www.leg.state.or.us/cis>; or the Oregon Department of Education, Indian Education, (503) 378-3600, ext. 2712, <http://www.ode.state.or.us/search/results/?id=112>.

GUIDELINES FOR TEACHING ABOUT INDIAN CULTURE

The following guidelines were chosen to prevent teachers from teaching stereotypic lessons about Indian culture. The usual approach is to introduce students to Indian tribes using geographic regional groups, emphasizing historical culture and providing a variety of material objects (i.e., baskets, beadwork, totem poles, etc.) for students to touch and examine. Though this approach is probably better than nothing, it tends to create stereotypic images about Indians. They are not seen as contemporary or multi-faceted human beings. Therefore, some alternatives are suggested to change the emphasis of cultural lessons.

Some guidelines to use when deciding what content information is culturally appropriate for Indian students are:

- Concentrate on the **contemporary** Indian and community rather than historical facts. Historical information is important, but it has been overemphasized. Simply reverse the focus: contemporary first.
- Focus on the Tribal group nearest the school. An understanding of the **local** Indian community will give a better perspective on generalizations made about Indians regionally and nationally. If many tribes are represented in one classroom, it is still better to begin with one tribe which is close to the school community or one of which a student is a member, than it is to begin talking about Indians in generalizations, as if they fit into one homogeneous group. The diversity of Tribal groups should be emphasized.

- Attempt to deal with **real life**, including controversial issues. It is more valuable for students to discuss some of the fishing rights issues, trust responsibility, drug and alcohol abuse, and health issues than it is for students to only examine artifacts or only visit a museum. Invite Indian and non-Indian tribes into the classroom to present all sides of an issue.
- Concentrate more on the **processes** of Indian life, rather than the products. When children are given only the end products of things without having experienced the processes they don't learn about the skills and knowledge that make up the content for those products. Social relationships and value systems are more appropriate reflections of culture than physical artifacts.

A problem directly related to the confusion of the Native past and present is the misguided emphasis upon visible material. Undoubtedly, an exhibition of glistening quills, glossy beads, colorful feathers, and beautiful Native costumes is appealing and exciting to children. One can certainly understand why teachers have been prone to teach "Indian culture" in such a limited fashion. But this selective treatment of "culture" negates a wealth of intangibles that is a vital and integral part of any culture. It is neither fair nor intellectually honest to fragment anyone's heritage or culture into unrecognizable bits and pieces. We must seek to be holistic in our teaching. (LaRoque, 1975)

All the elements of traditional life contributed to the makeup of a complete Indian in the old days. The rituals of fasting, spirit quests, give-aways, and feasts all taught things that cannot simply be summed up and poured into a child's ear the way conventional education pours in math. They are all processes of learning. The skills learned in beadwork, tanning hides, and traditional fishing all teach patience, as well as physical coordination. They developed a special relationship between the student and instructor. They taught appreciation for the materials, and developed an understanding of man's dependence on nature. To teach a child the relationship between human and forest, carver and wood, human and water, human and fish, is what is important, and not testing a child on knowing what kind of wood was used or the length of canoes. Beadwork, weaving, and basketmaking all teach a way of seeing the world in a different way, of being able to visualize what does not yet exist, learning to see how patterns can be made or taken away to build something than can be recognized or understood. (Tafoya, 1983).

- Indian tribes in Oregon today.

- Ensure that the Indian community nearest the school provides input into what is taught.
- Be creative. New ideas and new approaches are all around us. Creativity is a matter of opening ourselves to possibilities. Cultural content can be adapted into all subject areas with a commitment to try something new.

The key to choosing what to teach involves creating a balance between the above-mentioned areas. Certainly, history gives us perspective on contemporary issues, but unfortunately, this information has been overdone.

USING THE MATERIAL TO TEACH TO THE OREGON SOCIAL SCIENCES ACADEMIC CONTENT STANDARDS

The materials included in *Indians in Oregon Today* align to the Oregon Social Sciences Academic Content Standards and Benchmark Standards:

I. Oregon Social Sciences Standards

History Common Curriculum Goals and Content Standards

- Understand and interpret events, issues, and developments within and across eras of U.S. history.
- Understand how various groups of people were affected by events and developments in Oregon state history.

Content Standards

- Understand the importance and lasting influence of individuals, issues, events, people, and developments in U.S. history.
- Identify significant people in the history of Oregon from pre-history through the period of the American Revolution.
- Understand the interactions and contributions of the various people and cultures that have lived in or migrated to the area that is now Oregon from pre-history through the period of the American Revolution.

Benchmarks & Eligible Content

- Understand how individuals, issues, and events changed or significantly influenced the course of U.S. history from pre-history through the period of the American Revolution.
- Identify and understand the groups living in the Western Hemisphere before European exploration, their ways of life, and the empires they developed.
- Understand the impact of early European exploration on Native Americans and on the land.

- Understand how individuals, issues, and events changed or significantly influenced the course of U.S. history post American.
- Understand the effects of Indian Wars and the opening of the West on Native American tribes.
- Understand the effect of territorial expansion on other nations and their people.
- Identify and understand significant events, developments, groups, and people in the history of Oregon from post-American Revolution until 1900.
- Understand the interactions and contributions of the various people and cultures that have lived in or migrated to the area that is now Oregon from post-American Revolution until 1900.
- Understand how individuals, issues, and events changed or significantly influenced the course of U.S. history after 1900.

Civics and Government Common Curriculum Goals and Content Standards

- Understand how nations interact with each other, how events and issues in other countries can affect citizens in the United States, and how actions and concepts of democracy and individual rights of the United States can affect other peoples and nations.
- Understand how the United States government relates and interacts with other nations.
- Recognize and give examples of how nations interact with one another through trade, diplomacy, cultural contacts, treaties, and agreements.
- Know how the United States makes treaties with other nations, including Indian nations.

Geography Common Curriculum Goals and Content Standards

- Identify and analyze physical and human characteristics of places and regions, the processes that have shaped them, and their geographic significance.
- *Identify the type of economic activity, population distribution, and cities found in regions of the United States.*
- Understand why places and regions are important to human identity and serve as symbols to unify or fragment society.
- Evaluate the consequences of economic, cultural, or environmental changes on a given population.
- Understand how physical characteristics in the environment and changes in the environment affect human activities.
- Identify and give examples of changes in a physical environment, and evaluate their impact on human activity in the environment.

- Identify and give examples of changes in human activity due to changes in the physical environment, and analyze the impact on both.



CONCEPTS ABOUT INDIANS IN OREGON

Guiding Questions for Social Science Analysis

Some teachers, particularly at the high school level, may want to approach these curriculum materials as an opportunity to work on the Social Science Analysis standards and provide students with work that would lead to a Social Science Analysis work sample as part of the work for the Social Science Subject Area Endorsement for the Certificate of Initial Mastery. The following are guiding questions for teachers and students to facilitate these projects.

1. Indian tribes in Oregon today.

What can be done to change the public misconceptions about the Oregon Indian tribes?

2. Indian tribes have a special relationship with the U.S. government. This relationship is based on treaties.

What treaties are now in effect between Oregon Indian tribes and the U.S. government? What is the best way to see that treaty rights and tribal sovereignty is maintained?

3. Newcomers to the land brought impact and change to Oregon Indians.

What are the historical successes and failures of tribal interaction with newcomers?

4. Indian roles in Oregon's culture and economy and the world.

How can Oregon tribes and Oregon government best work together to strengthen Oregon's culture and economy?

5. Indian tribes have different languages, customs, and ways of life from each other and other ethnic groups.

How can Oregon best recognize and celebrate the diverse Indian tribes in the state?

6. Reservations caused many changes for Indian people.

How can Oregon and the Indian tribes work together to face the challenges of the reservations?

7. Termination affected Indian tribes of Oregon. Some tribes are still working toward restoration.

What can be done to facilitate Oregon Indian tribe restoration?

8. Different forms of government for Indian people: Tribal councils, city, state, and U.S. government.

What are the strengths and challenges of Oregon Indian government?

9. Indian people and respect for the environment. Preservation efforts toward the environment continue on today.

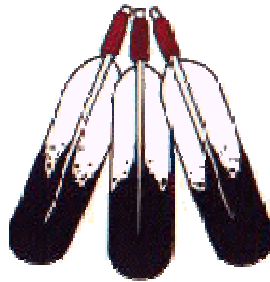
What have been the historical clashes between Indian tribal values and the values of other groups? How might these differences have been addressed? What outcomes might have been different?

10. The importance of Indian hunting, gathering, and fishing rights.

What are the current tribal fishing and gathering rights in Oregon? What questions and issues do these rights raise in the state?

CONCEPT 1

Movies, television, books, and stories lead us to believe that Indians lived only in the past. Where are Indians in Oregon today? What are the nine federally-recognized Indian tribes in Oregon?



PRESENTATION

Many people today have a mistaken idea of Indian people and their cultures. Sometimes when people go to the movies, watch television, or read books or stories, they see only one kind of Indian. It is usually a Plains Indian wearing a feathered war bonnet and riding a spotted horse. As a result, people might think that all Indians live the same way. Or, people might think that there are no more Indians. They may think that all Indians died during the wars with the early settlers and cavalry. This is not true. There are many Indian people alive today. They represent many different Tribal groups. Indian tribes have very different cultures and lifestyles.

OREGON'S INDIAN POPULATION

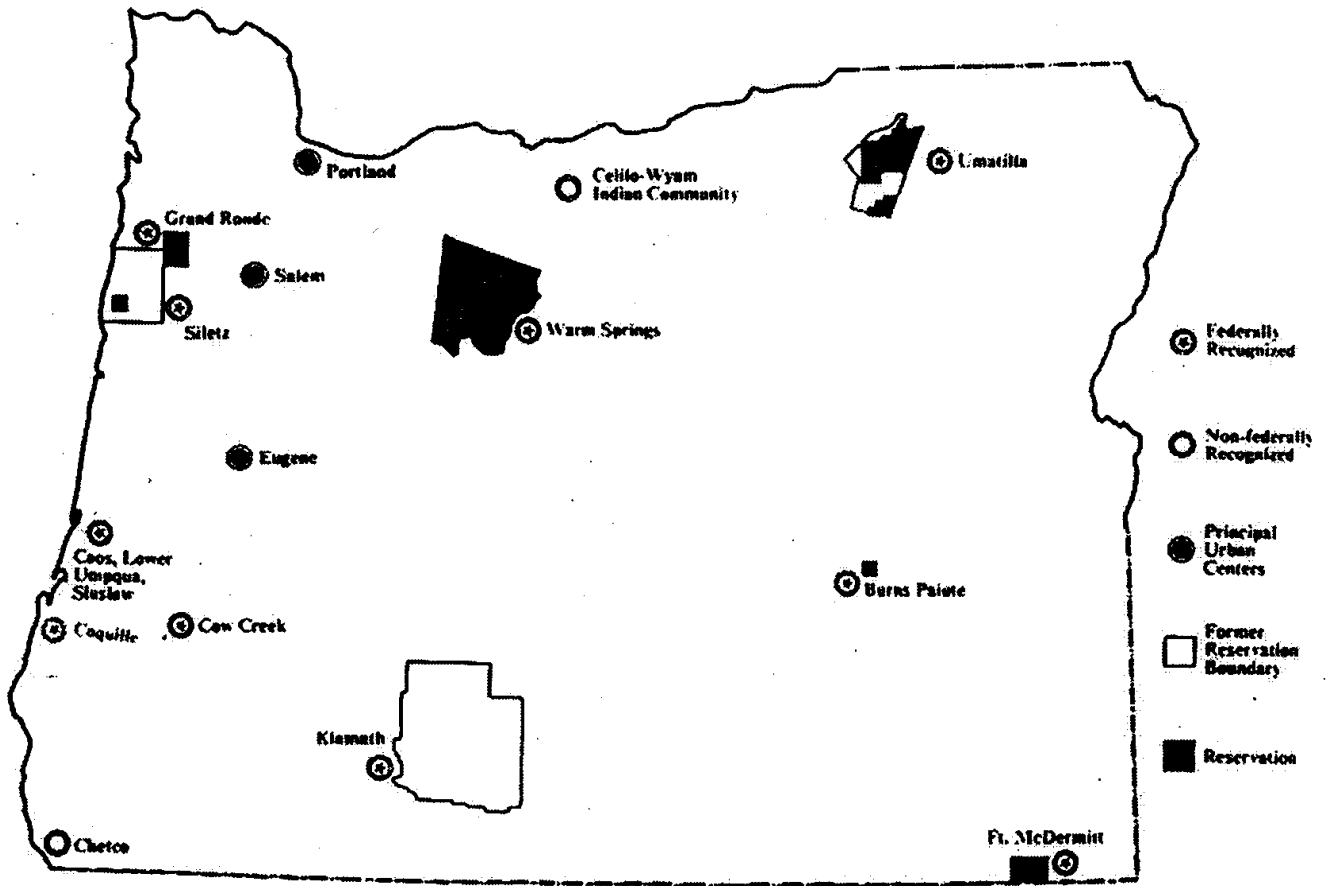
According to the 2000 census, Oregon's Indian population is estimated at 45,147 (1.3%). The same census records that there is a total of 3,472,867 (2001) people in Oregon. That means one out of about every 80 people is an Indian. Oregon's Indian people live all over the state in most of Oregon's cities and towns. Indian people that live in Oregon are Oregon citizens.

Most Indians in Oregon have a cultural identity with at least one tribe. Many Indians have cultural identity with several Indian tribes. Some may also identify with other ethnic groups, such as Hispanic, Asian, African American, and Caucasian.

Many Indians live in Oregon and not all of them are from the nine Oregon tribes. There are 500 tribes in the U.S. and there are Indian people from more than 100 different tribes living in Oregon.

A reservation is land that is set aside as a place for Indian people to live. Many Indians travel from urban centers, or cities, to the reservation and back again. This has resulted in a unique blend of changing values and lifestyles. Many towns in Oregon have some Indian population. (See map #1 – Oregon Indian Communities, which shows the communities with the largest number of Indian people.

OREGON INDIAN COMMUNITIES

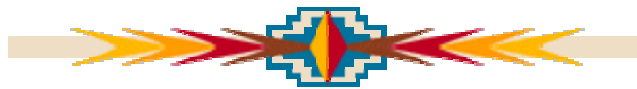


There are 21,626 Indians on **Oregon** Indian Tribal rolls. A **Tribal roll** is a tribe's census record of who belongs to that tribe. (See chart – Oregon Indian Tribal Enrollment.) A tribe decides who is a member of that tribe based on blood quantum. The U.S. government calculates the census upon a self-declaration basis—a person declares him/herself as a Tribal member. U.S. government and Tribal government population census are not the same.

There is much discussion today about "Who is an Indian?". There are many Indian people who have an Indian ancestor and so can honestly say that they are "part Indian." The federal government and many tribes recognize an Indian as having at least one-fourth blood quantum from a federally-recognized tribe. Today, some states and tribes do not require blood quantum, but do require that one be listed on the Tribal roll. Others only require that one's grandparent be a recognized Tribal member.

OREGON INDIAN TRIBAL ENROLLMENT

Burns Paiute	343
Confederated Tribes of Coos, et al	700
Coquille	788
Cow Creek Band of Umpqua Indians	1,217
Confederated Tribes of Umatilla	2,400
Confederated Tribes of Siletz	3,808
Confederated Tribes of Grand Ronde	4,740
Klamath Tribe	3,466
Confederated Tribes of Warm Springs	4,164
TOTAL	21,626



FEDERALLY-RECOGNIZED INDIAN TRIBES

The U.S. government recognizes nine Indian tribes in Oregon today. Some of the Indians live on an Oregon reservation. (See chart – Federally-Recognized Tribes.) Reservation land is protected by treaties the Indians signed with the U.S. government.

Federally-Recognized Tribes

Tribe	County	Acres
Burns Paiute	Harney	11,736
Confederated Tribes of Grand Ronde	Yamhill, Polk	11,040
Confederated Tribes of Siletz	Lincoln	4,204
Confederated Tribes of the Umatilla	Umatilla, Union	172,882
Confederated Tribes of Warm Springs	Clackamas, Jefferson, Linn, Marion, Wasco	644,000
Cow Creek Band of Umpqua Indians	Douglas	3,236
Confederated Tribes of Coos, et al	Coos	127
Klamath Tribe	Klamath (Land recovery)	290
Coquille	Coos	6,512

Different Indian tribes are often located together on reservations by the federal government. These groupings of tribes are called a **Confederation of Tribes**. The Confederated tribes are:

- Umatilla - Umatilla, Cayuse, and Walla Walla Tribes
- Warm Springs - Tygh, Tenino, Wyam, John Day (known as Warm Springs Band), Wasco, and Paiute Tribes
- Grand Ronde – over 20 tribes. The five main tribes are: Umpqua, Molalla, Rogue River, Kalapuya, and Chasta.
- Siletz – over 20 tribes
- Coos, Lower Umpqua, and Siuslaw
- Cow Creek Band of Upper Umpqua
- Klamath Tribe – Combined Klamath Modoc and Yahooskin Snake River Band of the Northern Paiute

The eighth and ninth recognized tribes are the Burns Paiute Tribe and the Coquille Tribe. Since these two tribes are the only ones in their group, they are not a confederation or a grouping of tribes.

Many Indian people now live in cities and suburbs. Their ties to the reservation may remain strong. There is a great deal of travel back and forth. Indian children who live in cities attend schools like other children. Many Indian people, even though they live in the city, think it is important for their children to learn about their culture. Urban Indian people have formed organizations. These organizations provide cultural and social activities whether they live on or off the reservation.

Most Indian children in Oregon go to public schools. They may learn about their culture through Title VII and Johnson O'Malley programs. As an example, Portland's Indian Education Program gives assistance to Indian students through tutoring, counseling, and student activity groups. This program also has student and parent **advisory** committees and referral services and resources. There are a number of Indian organizations in Portland that offer cultural programs. Other cities like Eugene, Salem, Madras, Pendleton, and Klamath Falls have similar programs. There are over 200 schools served in Oregon by Title VII programs.

There are a few public and charter schools located on reservation land that have mostly Indian students. In these schools, cultures and Indian languages are emphasized. In this way, the traditions of the Indian people will not be forgotten.

There is a school in Oregon just for Indian students who do not live on their home reservations. Chemawa Indian High School is located near Salem, with a population of almost 400 students. Chemawa is an off-reservation boarding school. It is for Indian students who come from reservations and communities throughout the United States. Students come from Washington, Oregon, Idaho, Montana, Wyoming, California, and Alaska to go to this school.



APPLICATION: CONCEPT 1

Vocabulary Activity

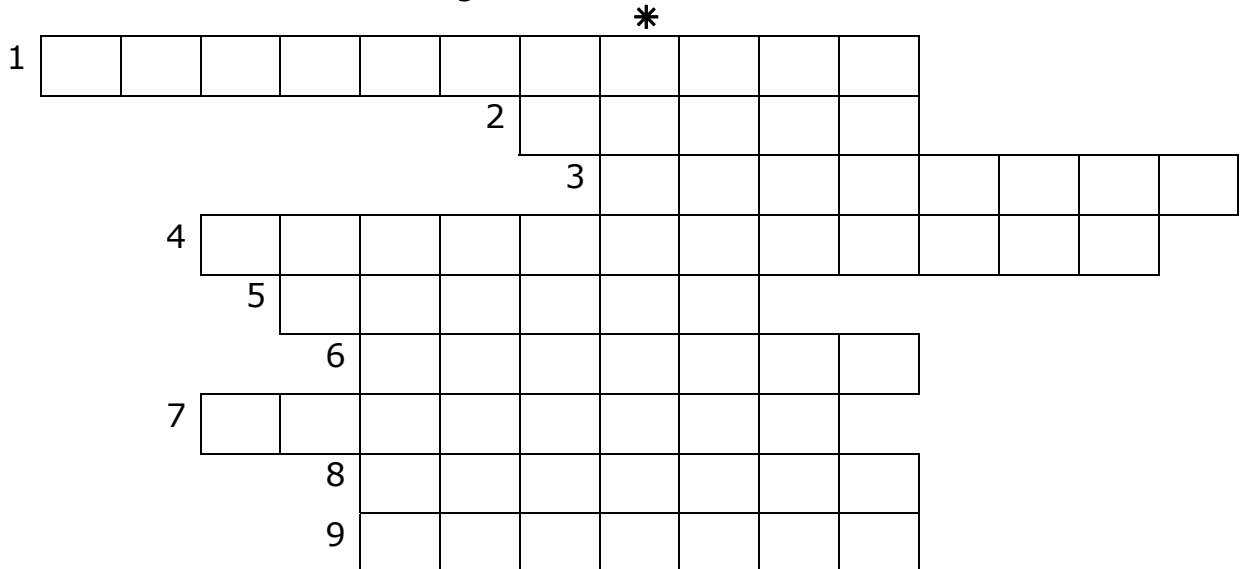
Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

advisory	ancestor	community	census
confederated (tribes)	cultural identity	culture	ethnic
exposed	population	quantum (blood)	recognize
reservation	tradition	treaties	tribal roll
tribe	urban		

Vocabulary Activity

A. Fill in grid across with words that mean:

1. Land held as a place for Indians to live
2. Relating to or being in the city
3. Giving of advice or information
4. United as a group
5. A group of people who have more in common with each other than they do with other peoples
6. The way a group of people live; customs and ways of doing things
7. Agreements made by negotiation between two or more sovereign nations
8. To make known
9. The amount or degree of blood



- B. Now check down the row with a star (*) at the top. It should spell a word that means passing of information, beliefs, or customs from one generation to another.

Discussion Questions

The following questions will help you have a better understanding about the Indians of Oregon.

Since there are many ways to answer the following questions, brainstorm:

1. What does being an Indian mean?
2. What does being an American mean?
3. What ethnic groups are there in your classroom?
4. What do we mean by culture? Race? Ethnic group?
5. What is meant by blood quantum?
6. What is a confederated tribe? Can you name the nine recognized tribes?
7. Why do you suppose so many Indians from other states live in Oregon?

Social Science Analysis Activities

Strand: Examine – Points of View

8. List ways that an Indian child's life today is very similar to that of a non-Indian child.

Strand: Research
Blood Quantum Activity – Family Tree

1. Figure out your own blood quantum by making a family tree.
2. Make color-coded strips to represent generations. Fold paper for fractions $1/2$, $1/4$, $1/8$, $1/16$, depending how far back you can trace family. Enter first and last name of each family member on the "tree."

Grandma's Mom	Grandma's dad	Grandpa's mom	Grandpa's dad	Grandma's mom	Grandma's dad	Grandpa's mom	Grandpa's dad
(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)	(1/8)

Mom's mom	Mom's dad	Dad's mom	Dad's dad
(1/4)	(1/4)	(1/4)	(1/4)

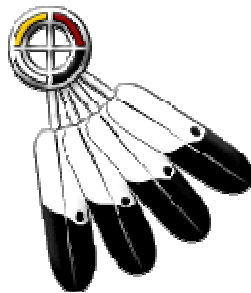
Mom	Dad
(1/2)	(1/2)

Me
(1whole)

3. Choose a partner and share your cultural identity.
4. Discuss what you have in your home and your life that helps identify your culture.

CONCEPT 2

**Because of their special relationship with the U.S. government, how are Indian people unique from other ethnic groups?
What is a treaty?**



PRESENTATION

In order for the U.S. government to work with the Oregon tribes it was agreed that a special relationship was needed to get the tribal treaties between the U.S. government, a sovereign nation relationship that still exists today. Tribes are known as a nation within a nation because the tribes are within the United States. Approximately 800 treaties were signed between Indians and non-Indian nationals by 1871. Over 500 of these treaties have been signed with the United States. Other treaties were made with Great Britain, France, and Spain. These treaties were written **documents** outlining the basic rights of each of the nations.

TREATIES

Treaties are legal **agreements** between nations. Both nations agree or promise to follow what is written in the agreement. Treaties were made for the following reasons.

The Indians made treaties to:

- reserve portions of their land, creating a reservation.
- maintain the right to decide their own government
- maintain the right to determine how their own land is used
- maintain hunting, fishing, **gathering** rights
- identify and define the rights of both nations
- deal with non-Indians on an equal basis
- establish the borders for their nations
- be able to trade with other tribes and non-Indians
- build friendship between nations.

The United States made treaties to:

- get land from the Indians (for settlers-surplus land);
- keep the peace;
- be able to trade with tribes;
- set up reservations;
- end wars.

The treaties were written to help Indians keep certain rights. It is not correct to say that Indians were “given” these rights when they signed a treaty. Rather, Indians retained the rights they already had. Getting land from the Indians was the most important goal of the U.S. government. The government wanted the land to sell or to give to the settlers. The Indians wanted to preserve the land in order to keep their usual way of life.

“The lands left to the Indians in each treaty were generally guaranteed them in **perpetuity**, or in Indian terms, as long as the grass shall grow and the waters run.” (Underhill, 1972, p. 322)

In some treaties Indians were offered either money or goods and services for their land or were offered another piece of land. When payments or requests to move to another part of the country were not accepted by the Indians, war broke out.

Treaties have no specific form. They were usually written, long or short, and included the following:

1. A statement or purpose.
2. Terms and conditions.
3. Special conditions.
4. Consideration or what one nation offers as a payment or encouragement for the other to sign.
5. The mark of those authorized to sign.

Treaties also began a manager or **trustee** relationship over the remaining Indian land. As a manager or trustee, the government took care of reservation land for tribal use and benefit.

See *Appendix E* for some examples of Oregon Indian treaties.

LEGAL BASE FOR INDIAN TREATIES

The legal rights of American Indians are found in the U.S. Constitution. American Indians did not become citizens until 1924. They were granted all rights of citizenship as defined in the constitution, which included the right to vote. Certain rights, those guaranteed to all citizens, are found in the Bill of Rights and other amendments to the Constitution.

Additional rights specifically related to Indians, such as land and fishing rights; health; and education, are guaranteed in treaties. The Constitution gives the President the right to make treaties; however, all treaties must be approved by the U.S. Senate. Treaties approved by the Senate are called **ratified** treaties. All nine Oregon tribal treaties were ratified.

TREATY INTERPRETATION

Conflicting interpretations of U.S. government-Indian treaties have caused different views. Some interpretations view treaty rights as gifts given to individuals. Other interpretations see treaty rights as a **natural entitlement**.

An example from history of "rights" interpretation is the case of the Warm Springs Indians. In 1855, the U.S. government required that the Warm Springs Indian tribes be located on a reservation as a protection from non-Indians. A treaty was signed in which the tribes agreed to allow 10 million acres of land for the use and occupation of non-Indian people. The Indians kept, however, the right to fish, hunt, and gather food at accustomed places off the reservation. By signing this treaty, the U.S. government agreed that the tribe would maintain this right. The Indians did not view the right to fish, hunt, and gather food on non-reservation land as a "gift." They viewed this as a right by natural entitlement.

Over 500 treaties have been signed between Indians and the U.S. government. The U.S. Constitution defines treaties, along with the Constitution itself and federal laws, as the "Supreme Law of the Land." This means that U.S. Courts make decisions about federal laws and treaties over opposing state or local laws.

For example, "U.S. vs. Oregon" is a fishing rights case where four Columbia tribes are guaranteed by treaty a right to fish at a natural and accustomed place. The state can only pass state law for conservation reasons and tribes are to be the least restricted. In cases like this the courts have ruled in favor of the tribes because the treaty is "supreme law of the land" and state and local laws must follow the court decision. (*See Appendix E for treaty examples.*)

Today, some people are challenging whether or not the treaties made with the Indians are still legal. Some argue that life and conditions in the United States have changed drastically in the last 100 years. They say that treaties protecting certain Indian rights are no longer needed. Indians and other Americans believe the treaties are still fitting the need. They argue that agreements made in a treaty must be kept as long as the mountains, streams, and rivers flow. They feel it is illegal to break treaties. In recent years Indians have challenged local, state, and federal government actions in court and have maintained many of their rights. This means that when state or local agencies are brought to the U.S. federal courts to determine if they are having a negative impact to the tribal treaties, the courts must uphold the "Supreme Law of the Land" or tribal treaties.

There are others who believe that tribal treaties are the only way the land and all the natural resources can be protected, because the treaties say that as long as the mountains stand and the river flows.

SOURCES OF INCOME

Tribal businesses, such as timber products, cattle, casinos, gas stations, hotels/resorts, spas, and service industry businesses provide jobs for tribal members and non-tribal members who are employed by these businesses.

Some Indian people earn their own money by learning to farm, ranch, or log. Some tribes, such as the Klamath Tribe, own their own mills and are logging contractors. Other tribes own or have huge reserves of natural resources that are sold and the profits shared with the tribal membership, otherwise known as per capita. Some tribal members lease their property to Indians or non-Indians for profit share (crop share).

Indians earn their money like any other American who makes money from individually-owned property or jobs. Indian land owned by a tribe is not taxed if in trust status. Land owned by the U.S. or state government is also not taxed. Land owned by an individual Indian person may be taxed. Indians pay all other taxes like other Americans.

Tribal and non-tribal members work and pay federal taxes when they live on tribal land, and also pay state taxes when they do not live on tribal land. Indian land owned by the tribe is not taxed.

For years tribal people did not believe they should or could own land because the land is here for all Indians to take care of for today's and future generations. Tribal and non-tribal Indians believe that in order for us to survive they must take care of the land, and the land will take care of them.



APPLICATION: CONCEPT 2

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

agreement	document	gather
inducement	legal	natural entitlement
nullify	perpetuity	preserve
ratified	sovereign	treaty
trust	trustee	

Vocabulary Activity

A. Fill in a grid across with the words that mean:

1. a person or government to whom property is legally committed in trust
2. printed paper used as proof of something
3. to keep or save
4. lawful; relating to law
5. a binding legal agreement between nations
6. unlimited time; eternity
7. the act of bringing something about
8. to harvest; to pick up little by little
9. the act of consenting or promising

*

1													
	2												
3													
		4											
			5										
	6												
				7									
				8									
9													

B. Now check down the row with a star (*) at the top. It should spell a word that means exercises supreme authority within a limited sphere— independent nation.

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. What is a treaty?
2. Who has the power to make treaties?
3. Why are some people challenging the legality of Indian treaties?
4. What is the special relationship between Indians and the U.S. government? How does this relationship lead some Indians to receive money from the U.S. government?
5. Discuss why American Indians have a unique relationship with the U.S. government unlike other ethnic groups.

Social Science Analysis Activities

Strand: Examine – Points of View

6. Imagine that your family is totally dependent on a large area of land. This land provides all of your basic living needs. Now imagine that your lifestyle is being threatened by outsiders. You want to negotiate and sign a treaty with them to protect your homeland and keep peace between yourself and them. What would be important for you to include in the treaty? (Could be in cooperative learning groups or as an entire class.)

Strand: Question

7. What is a Treaty Activity?

Reread the section on Treaty Interpretation.

- List possible items or rights that could be used as a basis for a treaty.
- Divide into small groups and have groups make treaties with each other (part of the groups are non-Indians, part are Indian.)

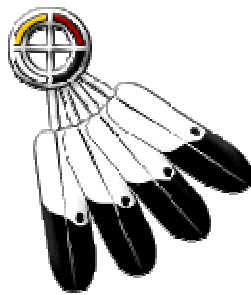
Strand: Research

8. Oregon Indian Treaties
Read one of the example Oregon Indian Treaties (Appendix E), with attention to:
 - The parties participating in the treaty

- The general provisions (what are the agreements being made in the treaty?)
- The historical setting
- The treaty provisions, and which group would find them most important.

CONCEPT 3

How have Oregon Indians survived the impact and the changes brought about by newcomers to this land?



PRESENTATION

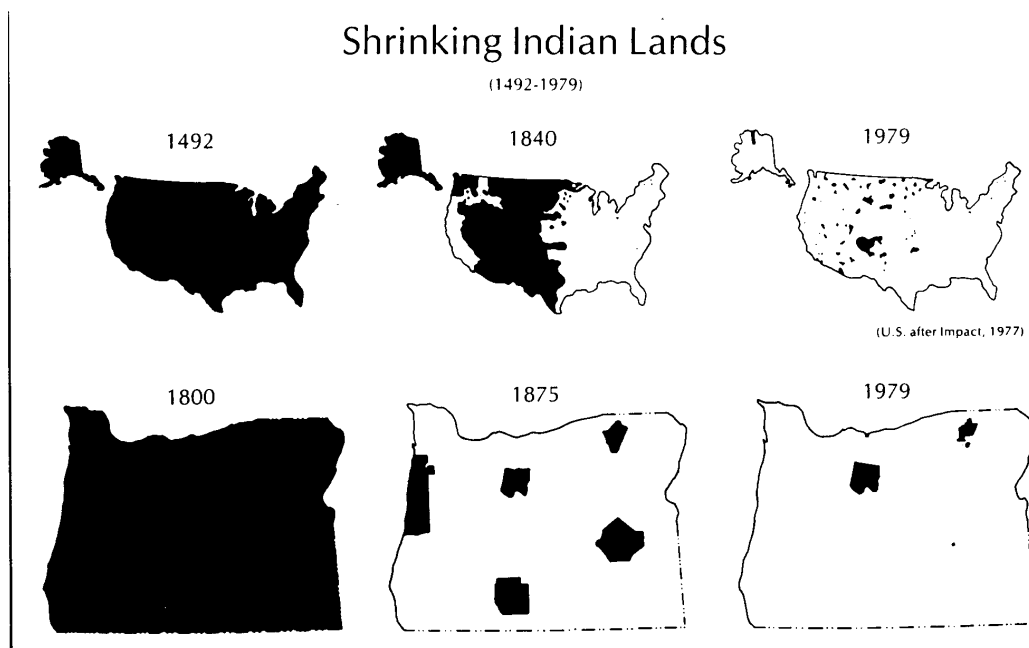
Changes with Oregon Indian lifestyles occurred in many small ways over thousands and thousands of years. Changes came more rapidly and became more drastic with the arrival of new people (Euro-Americans).

INDIAN LAND LOSS

Indians have lived in what is now Oregon long before any other group of people. The land belonged to Indians in Oregon from time **immemorial** or before written records. Indian people, however, did not think land should belong to any one person. The land was a gift for everyone to use, but not to own. Euro-American people, however, believed in the "**right of discovery**." When they "found" land that did not appear to be **occupied** by other white people, they considered it to be "discovered." They felt this "discovery" gave them (or their government) a legal claim to the land. Few people asked Indian people what they thought.

Over the years, as the land became more settled, a number of laws and treaties were passed by the U.S. Congress. These treaties officially brought about loss of Indian land. This land loss greatly changed Indian lifestyles. It brought about a struggle for **survival**. Struggles often result when humans have different points of view, beliefs, values, and lifestyles and do not listen to each other.

Many settlers arrived and the Indians' share of the lands got smaller and smaller. The federal government took millions of acres of Indian land and gave or sold it to the settlers.



“The Indians of America lived on 1,905,000,000 acres. Of those almost two billion acres, barely a remnant, 56 million acres, or 2.9 percent of the land, has been left in Indian hands. The Umatilla Indians originally had 6,400,000 acres of land. This was reduced to 85,322 acres by 1972.” (Steiner, 1968, p. 161)

As the Euro-Americans grew in numbers and became stronger, small changes became big changes. There were new ways of living, thinking, and speaking which often led to war. These **conflicts** led to tremendous changes in the Indians’ way of life. When two cultures come into contact, there often is conflict.

Oregon Indians had a **subsistence** way of life which means hunting, fishing, and gathering. It was a way of life that fulfilled the religious, as well as economic needs. They used what was needed directly from the land. They did not wish to lose the land. They wanted to continue to use the land as their ancestors did. By taking care of the land for seven generations, they would continue their culture.

Over the years, more and more people moved to Oregon. They fenced the fields, tilled or plowed the soil, and built log cabins. The settlement of Oregon by Euro-Americans and other cultures continued.

The tribes lived off the land for thousands of years, but with the coming of non-Indians many changes to the natural resources took place. Not only were they restricted from harvesting their natural resources, but also most of their food was contaminated from a number of sources. Tribal people diets have changed so much that they have a higher rate of diabetes than non-Indians.

INDIANS IN OREGON SURVIVED CHANGES

The **missionaries** also came to Oregon. Some of the things they tried to do were to:

- **convert** Indians to the Christian faith.
- change the Indian culture to the Euro-American culture.

Many Indians were unhappy with these changes. They had religions of their own. Few showed interest in new religions.

Not all changes were bad, however. Some were good. The Euro-Americans brought all sorts of new materials to be traded. Early explorers brought iron cooking pots, wool blankets, glass beads, hatchets, adzes, chisels, buttons, rings, powder, shot, and muskets.

One of the worst things brought by Euro-Americans was alcohol. Indian people never had alcohol before. It had a terrible effect on Indian people who were not prepared to deal with these strange new substances.

Euro-Americans also brought disease, which spread from village to village. Epidemics spread through the Oregon country. Some tribes were entirely wiped out. Other tribes lost at least half or more of their people. Estimates of the loss of Indian life range from 70-90 percent. We do not know the total number of Indian people who died. However, the approximate numbers in two tribes changed through the years:

CHINOOKS		KALAPUYAS	
Year	Population	Year	Population
1805	15,000	1841	8,800
1841	2,000	1855	666
1846	1,300	1880	350
1855	350	1890	160
		1905	130

Some changes were not necessarily good or bad. They just happened. Marriage between members of one tribe or race and another tribe brought changes. A person moving to the spouse's home brought the customs and traditions of their own tribe. There was an exchange of customs and traditions. When Indian men or women married outsiders or non-Indians there was an exchange of cultures and traditions.

OREGON INDIANS TODAY

Though Indian people's values and lifestyles have been upset and changed, they have not been destroyed. Respect for the wisdom of elders, a special relationship with the land, an idea of sharing, the concept of an extended family, and other traditional Indian values persist in one form or another throughout the state of Oregon.

Traditional Indian customs, languages, and values are alive today. Fishing, hunting, and gathering are an integral part of Indian life. Oregon Indians carry on with political life, social activities, and religious ceremonies. Economic trade, education, artistic expression, sports, and technical invention are other elements of Oregon Indian culture. Indian history blends with modern tribal life as a part of a continuous thread linking the past with the present.

The Indian people living in Oregon are alive and well and are trying to meet the challenges of a complex world. There are many problems to overcome. Tribal leaders and other concerned people are making a difference. Some Indian groups are stronger and have increased in numbers. More Indian children are being educated in both modern and traditional Indian ways. Many Indians in Oregon have survived the impact and the changes brought about by all newcomers to the state.



APPLICATION: CONCEPT 3

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

conflicts	convert	epidemics
extended family	immemorial	missionaries
occupied	"right of discovery"	subsistence
survival	tilled	

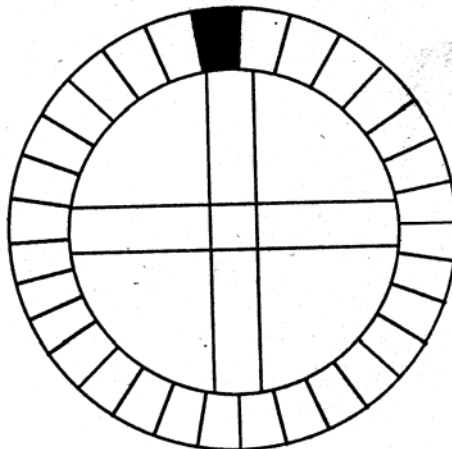
Vocabulary Activity

A. Fill in:

1. The _____ attempted to change the Indian's religion.
2. The Indians had a _____ way of life which means hunting, fishing, and gathering.
3. _____ spread through Oregon killing many Indians.

B. Puzzle:

1. Read each "clue" sentence above.
2. Use the blank words from the sentences above to fill in the wheel.
3. The last letter of the previous answer is the first letter of the next answer.



Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

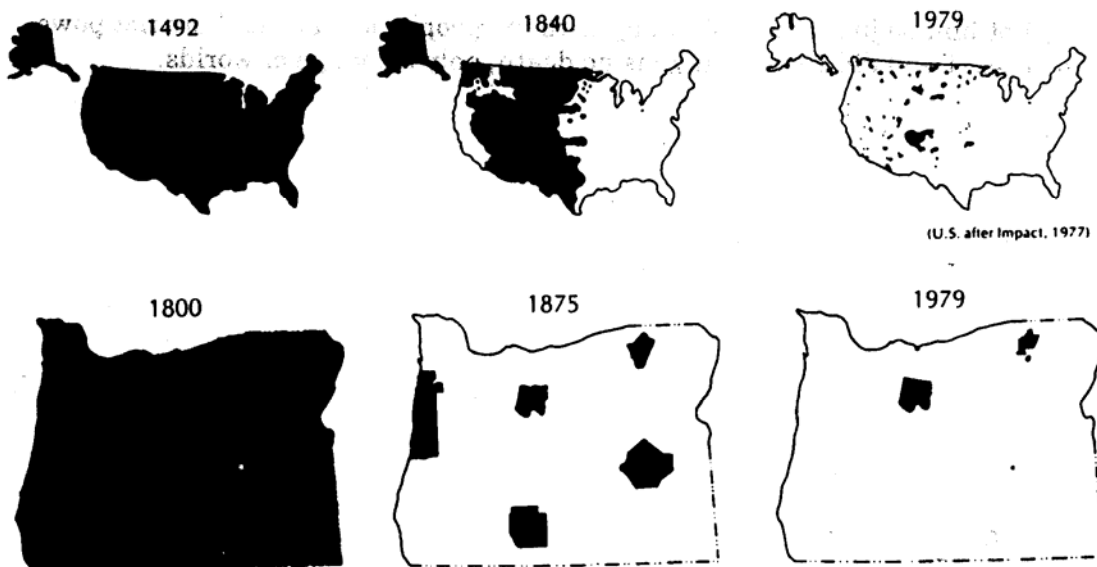
1. Discuss the difference between the subsistence way of life and the present way of life for the Indian.
2. List the changes that occurred in traditional Indian life after contact with non-Indians. Discuss the pros and cons. (This could be in cooperative learning groups or large groups.)
3. Describe life before newcomers, life after newcomers.
4. What changes did Oregon Indians have to make?
5. Why would losing your family's land/property be very difficult/disheartening?
6. What are some of the traditions some Indians may still practice today?
7. What effect did the diseases have on Oregon Indians?
8. What health precautions are taken today to prevent epidemics?
9. What new trade materials did the outsiders bring?

Social Science Analysis Activities

Strand: Examine

10. Shrinking Indian Lands Activity

Study the map "Shrinking Indian Lands." Notice the differences in the national land loss and the state of Oregon land loss. Discuss the causes and effects of Indian land loss.



Strand: Examine – Points of View

11. Putting Oneself in the Place of Another – Writing Exercise

- One-half the class write a letter to church officials (from the perspective of a missionary) trying to change the Indian people—way of life and religion.
- One-half the class write a letter to a relative from the perspective of an Indian coming into contact for the first time with strangers.

12. Discuss the changes brought about by the newcomers to this land using the work of Chief Dan George (Co-Salish Tribe) from “My Heart Soars¹.”

“Every part of this soil is sacred in the estimation of my people. Every hillside, every valley, every plain and grove has been hallowed by some sad or happy event in days long vanished... The very dust upon which you now stand responds more lovingly to their footsteps than to yours, because it is rich with the blood of our ancestors and our bare feet are conscious of the sympathetic touch... Even the little children who lived here and rejoiced for a brief season will love these spirits.

And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Men, these shores will swarm with the invisible dead of my tribe, and when your children’s children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the pathless woods, they will not be alone... At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are not powerless. Dead did I say? There is no death; only a change of worlds.”

¹ “My Heart Soars,” p. 63-67.

CONCEPT 4

What important role do Indians play in Oregon's culture and economy? What kinds of contributions have American Indians made to the American culture and to the world?

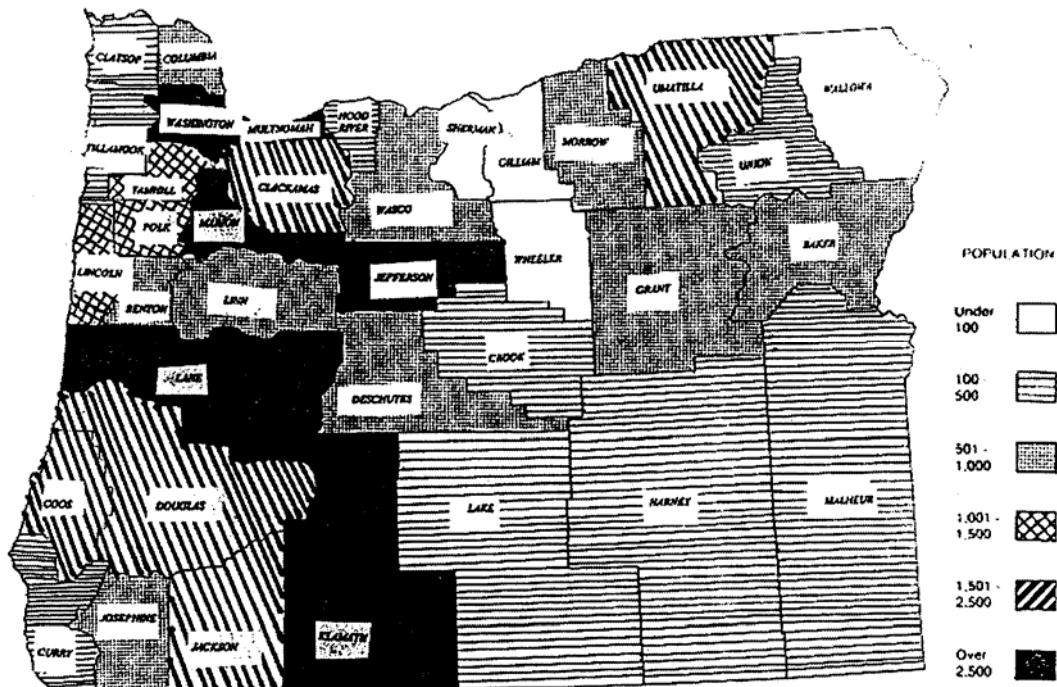


PRESENTATION

Indian people are very much a part of Oregon's society and economy. American Indian people take part in all aspects of American society.

INDIANS AT WORK IN OREGON

Indian people live in every county in the state of Oregon. (See map below - Oregon Indian Population.) Like the rest of the population, Indian people in Oregon work at many different kinds of jobs in all walks of life. There are lawyers, farmers, doctors, ranchers, teachers, janitors, maids, secretaries, lumbermen, heads of businesses, musicians, government workers, tribal personnel, as well as many other kinds of professionals. Any job that a non-Indian has, an Indian may also have.



County	Population	County	Population	County	Population
Baker	182	Harney	302	Morrow	156
Benton	619	Hood River	229	Multnomah	6,785
Clackamas	2,416	Jackson	1,980	Polk	1,151
Clatsop	367	Jefferson	2,981	Sherman	27
Columbia	580	Josephine	949	Tillamook	289
Coos	1,515	Klamath	2,672	Umatilla	2,375
Crook	250	Lake	176	Union	208
Curry	452	Lane	3,642	Wallowa	51
Deschutes	956	Lincoln	1,397	Wasco	906
Douglas	1,530	Linn	1,313	Washington	2,913
Gilliam	16	Malheur	322	Wheeler	13
Grant	127	Marion	4,111	Yamhill	1,253

INDIAN CONTRIBUTIONS TO OREGON'S ECONOMY

The nine federally-recognized Indian reservations consist of tribes that were here long before other groups of people. These tribes have, and continue to establish, their own businesses in order to improve their economy. These businesses provide jobs for tribal members so that they may live and work close to members of their own tribe.

The Confederated Tribes of Umatilla have a tribally-owned gas station and market. Other tribal monies are gained by wheat acreage and grazing. These tribal businesses not only contribute to the well-being of the tribe, but also to the well-being of the state of Oregon.

The Confederated Tribes of Warm Springs bought a sawmill in order to process their own reservation timber. They opened Kah-Nee-Ta Hot Springs and Convention Center in 1972. These tribal enterprises are sources of community pride and sources of employment.

The Burns-Paiutes, which are far from other communities, are beginning to establish economic programs. A small business or industry is expected to locate there soon.

Each of the nine federally-recognized tribes own casinos, which are located on tribal land. The casinos provide jobs for tribal and non-tribal members. The revenue collected from these casinos support health, education, housing, and other services for tribal members, and other services to tribal members and non-Indians. A number of the tribes operate charitable foundations that provide support to local and state organizations.

TRIBE	CASINO	LOCATION
Confederated Tribes of Grand Ronde	Spirit Mountain Casino	Grand Ronde
Confederated Tribes of Siletz	Chinook Winds Casino & Convention Center	Lincoln City
Confederated Tribes of Coos, Lower Umpqua, & Siuslaw	Three Rivers Casino	Florence
Coquille Indian Tribe	The Mill Casino & Hotel	North Bend
Cow Creek Band of Umpqua Indians	Seven Feathers Hotel & Casino	Canyonville
Confederated Tribes of Umatilla	Wildhorse Resort & Casino	Pendleton
Confederated Tribes of Warm Springs	Kah-Nee-Ta High Desert Resort & Casino	Warm Springs
Burns-Paiute Tribe	Old Camp Casino	Burns
Klamath Tribe	Kla-Moy-Ya Casino	Chiloquin

Pow Wows, Culture Celebrations, and Restoration Celebrations also provide income for the tribes, tribal members, and non-tribal members. At these celebrations handmade items, art, and other goods are sold.

INDIANS TRADE GOODS

All Oregon tribes trade with neighboring tribes. The Dalles, Warm Springs, and Celilo Falls are some of the places where ceremonies are held each year. Indians from all over the Pacific Northwest come to these large gathering centers bringing specialties and arts and crafts from their own area. Ideas, stories, religious, social, and political concepts are exchanged among cultures. All kinds of goods are traded.

The gatherings are known throughout the region and always involved more than trading goods. This is a time of ceremonial displays, dances, races, rodeos, games, and gambling matches. This is a time for the various tribes to socialize and share experiences with each other. Marriages are often performed creating permanent links between the tribes.

Many non-Indian traders also set up booths at these gatherings. They usually deal in jewelry; rugs; ribbon shirts; ceremonial ornaments, such as feathers, elk teeth, shields; and other articles, some of which may be from the Southwest or even as far away as Mexico.

CONTRIBUTIONS OF OREGON INDIAN WOMEN

Today, Indian women are very important in tribal life just as they were a long time ago. They are very active in the educational, social, and political life of Indian tribes. They are members of tribal councils and their knowledge is greatly respected. Some are active in national and state organizations. Many women serve on important committees. Some are helping to bring about improvement in the education of Indian children. Others are working to bring economic improvement to their tribes. Some are working to improve the image of Indian people through the arts. Lillian Pitt¹ is but one of many famous Indian women personalities.

Indian women, as well as men, played an important role in Oregon Indian societies. Historically, Indian women were **essential** to the economy of the tribe by gathering foods. They were expert **botanists** and knew exactly which parts of the plant to use. They knew which plants and roots to use for dyes, teas, medicines, insect repellents, and weaving. Many times, women were shamans (doctors and spiritual leaders).

¹ Biography of Lillian Pitt, Northwest Women

INDIAN CONTRIBUTIONS TO SOCIETY IN AMERICA

The American Indians made good use of the lands, forests, streams, rivers, and lakes in fulfilling their needs. Many American Indians were farmers and they shared their knowledge of how to grow crops. American Indians from North, Central, and South America continue to make contributions to American life and to the world. Over one-half of the present world's food supply comes from the American Indian's corn and the so-called "Irish" potato.

The Indians were the first to raise turkeys, and to find uses for rubber trees, sunflower, and sugar maple trees. They were also the first to raise many crops that we are familiar with today, including corn, potatoes, sweet potatoes, tomatoes, peanuts, squash, peppers, pumpkins, strawberries, pineapples, avocados, cotton, tobacco, and many kinds of beans. From the Indians the Euro-Americans learned about cocoa from which chocolate is made, and chicle, which is used in chewing gum. Other American Indian foods include: popcorn, wild rice, cranberries, clams, **pemmican**, and tapioca (Manioc).

In addition to food, American Indians made the first canoes, snowshoes, moccasins, hammocks, **kayaks**, ponchos, dog sleds, **toboggans**, parkas, coonskin caps, rubber balls, tepees, fringed buckskin jackets, **mukluks**, cradleboards, and **tomahawks**. There are over 300 different medicines used today that are of Indian origin, including **quinine**, pain relievers, and a number of **herbal** medicines.

American Indian names dot Oregon and United States maps in cities, counties, lakes, mountains, and rivers. Some Oregon names of Indian origin include: Multnomah, Chemawa, Chemeketa, Coquille, Klamath, Coos, Siuslaw, Siletz, Kalapuya, Tualatin, Camas, Chinook, Tillamook, Paiute, Umpqua, Umatilla, Willamette, and Celilo. Approximately one-half the states include Indian names. "Oregon" is also an Indian name.

Sites of Indian villages located on waterways and trails became trading posts, then villages. Later they became the modern cities of Chicago, Detroit, St. Louis, Kansas City, Pittsburgh, Pocatello, and countless others.

Indian art, designs, and styles have strongly influenced modern design, architecture, and music. Many clothing styles reflect Indian design, as does some jewelry. Adobe houses were used by Indians in the southwest long before non-Indians came.

The Iroquois Confederacy influenced the forming of our democratic government. Benjamin Franklin, Thomas Paine, Thomas Jefferson, and Charles Thompson, the Secretary of the Continental Congress, studied

the Iroquois Confederacy, particularly in regard to the separation of powers in which certain powers are given to a central government and all other powers are reserved to the states.

Boy Scouts, Girl Scouts, Campfire Girls, and YMCA Indian Guides all include programs based largely on Indian **lore**, arts and crafts, character building, and outdoor campcraft and living.

American Indian people developed many games, recreational activities, and sports, including canoeing, tobogganing, snowshoeing, **La Crosse**, and cat's cradle.

Historically, American Indian people contributed much to the development of the country. In the early exploration of this **hemisphere**, the Indian trails became the roads and railroads over which the settlers traveled in search of new homes. In earlier times water travel was more important than roads. Railroads did not exist. Indian knowledge of water routes and **portages** helped Euro-Americans. They could develop their commerce and travel to remote settlement areas.

Indian people formed significant **alliances** with the English, French, Spanish, and peoples of other European countries who struggled for control of the new country.

Thousands of Indian words have become a part of the English language. Some sample words are: barbeque, caribou, chipmunk, chocolate, cougar, hammock, hurricane, mahogany, moose, opossum, potato, skunk, squash, toboggan, and woodchuck.

Indian people have made many contributions to the states and to the world.



APPLICATION: CONCEPT 4

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

alliances
essential
kayaks
mukluks
quinine
tomahawk

botanist
hemisphere
lore
pemmican
shaman

economy
herbal
La Crosse
portages
toboggan

Oregon Indian Place Names – Word Search

Circle all of Oregon place names listed below. The words may be written up or down, forward or backward.

N C W M U E Z D T I L I C H E N O W E T H L F
 L H D E S O O L A M E M L T O Z C A M O C H L
 K I M U M A T I L L A C D M L C M L S E H D Y
 O N A M L A T D C Y X S N D I W E S I L E T Z
 O D N P L E K T S A R I A T L S N U X B M R D
 N I S Q U A L L Y L A L C I E A M I E T A L M
 I K A U A C A E C O L U M B C O O S A O W C D
 H T I A I E M U L T N O M A H C I L N M A A S
 C G O D M E A O S O T T N L E V D E R X T J K
 N K O N I W T N I K S E C A M A S N S M U M D
 O L P R K A H T W I L L A M E T T E K J A V E
 A C A O S R A R V O S I N A K I L O Y P L U R
 T I L L O M O O K N E M O D E N T A L I A K A
 E L A I U G R E A T P A I U T E B A S I T R D
 Y C C O Q U I L L E A S M N A L V I N D I E S
 S T E R E O T Y P E S N A S R W A V S A N A T

Camas
 Celilo
 Chemawa
 Chemeketa
 Chenoweth
 Chinook
 Coos

Coquille
 Dentalia
 Klamath
 Memaloose
 Multnomah
 Nisqually
 Paiute

Siuslaw
 Siletz
 Tillamook
 Tualatin
 Umatilla
 Umpqua
 Willamette

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. What contributions have American Indians made to the world? What food do you eat that originated with Indians?
2. Select one of the following and write how you think the world was without this gift from Indian people 500 years ago: potatoes, corn, wild rice, tobacco, beans, squash, and pain relievers.
3. Discuss with entire class or in small groups how American Indian people contribute to our society today.

Social Science Analysis Activities

Strand: Research and Examine

4. Oregon Place Names – Map Work Activity

Using road maps locate the following towns and places on a map of Oregon:

Coos Bay	Coquille	Celilo
Siletz	Klamath	Salem
Multnomah Falls	Coos Bay	Tillamook
Umpqua River	Umatilla County	Willamette River
Hood River	Portland	Mt. Hood
Kah-Nee-ta	Lakeview	Sisters
Mt. Jefferson	Rogue River	The Dalles
Gold Beach	Eugene	Deschutes River

Answer the following questions using your map and other geography resources:

- Which places are located on or near tribal lands? Which tribe?
- What natural resources are available significant in this place? How have these resources been used and managed?
- What economic activity(ies) is (are) important to this place today?

5. Oregon Indians and the Economy

- What kinds of jobs do Indians hold?
- In what ways have Indian women helped the tribal economy?
- Using tribal websites and other information, describe what are the tribes doing to improve their economy?

Rhyming

Write a poem using Indian words. See example.

Where Do These Words Come From?

Hominy, succotash, raccoon, moose
Succotash, raccoon, moose, papoose
Raccoon, moose, papoose, squash, skunk
Moose, papoose, squash, skunk, chipmunk
Papoose, squash, skunk, chipmunk, muckamuck
Skunk, chipmunk, muckamuck, woodchuck.

Charlotte Pomerantz

All of the English words in this rhyming chant are derived from Native American languages.

SING A SONG

Indian Names

G.F. McKay

1. Years a - go the pi - o - neers, Ven - tured forth to far fron - tiers,
Crossed the prairies on the go, Saw the herds of buf - fa - lo, As
on - ward they trav - eled o - ver stream and moun - tain, In - to the land where
they would find In - dian names!

2. Memaloose and Tillamook, Clackamas and bold Chinook,
Nehalem, Molalla, Sandy and Santiam,
Kah-Nee-Ta, Willamette and Coos Bay
Oh! Ev'ry place that they did go, Indian names
3. Umatilla and Paiute, Umpqua, Siuslaw, Chemeketa
Tualatin and brave Klamaths, Klickatat and Multnomah,
Nisqually and Siletz, Celilo and Camas,
Kalapuya and Chemawa, Indian names

Adapted by Floy Pepper from Elementary Music Department, Corvallis School District 509J, Corvallis, Oregon 97330; North American Indian Unit, 1977.

CONCEPT 5

**Historically, how are Indian tribes different in languages, customs, and ways of life?
How are they different from each other and different from other ethnic groups?**



PRESENTATION

When the Euro-Americans first came to Oregon they compared Indian lifestyles, beliefs, religion, and customs with their own. Since Indian ways differed from Euro-American ways, some of the Indian ways were viewed as **primitive** and filled with **superstition**. Yet those ways were quite adequate to the way of life in Oregon at the time. In fact, Indian people taught non-Indians how to live in their new environment.

INDIANS ARE NOT THE SAME

Indian tribes are very **diverse** or different. Also, Indian individuals within a tribe are very different from each other. Indian people and cultures continually grow and change. This is partly due to the kinds of **environments** in which tribes and individuals live. For example, in Oregon there are six geographical and cultural areas.

Long ago the geographical features of the land influenced the type of Indian life such as food, transportation, shelter, and clothing. The cultural areas were more distinct in the past. The six areas which have influenced the cultures of the tribes historically, as well as today are: Lower Columbia, Klamath Lakes, Coast, Great Basin, Inland Valleys, and Plateau. (See maps: Natural and Cultural Areas of Oregon and Traditional Oregon Indian Tribes.)

The following is a summary of those areas as they were in the past:

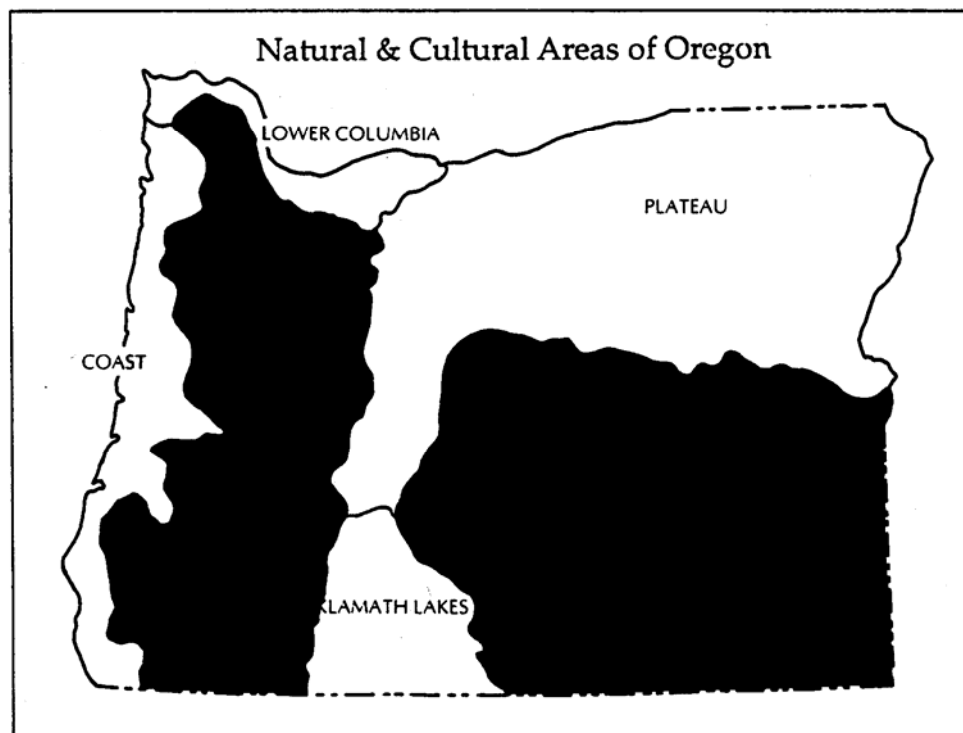
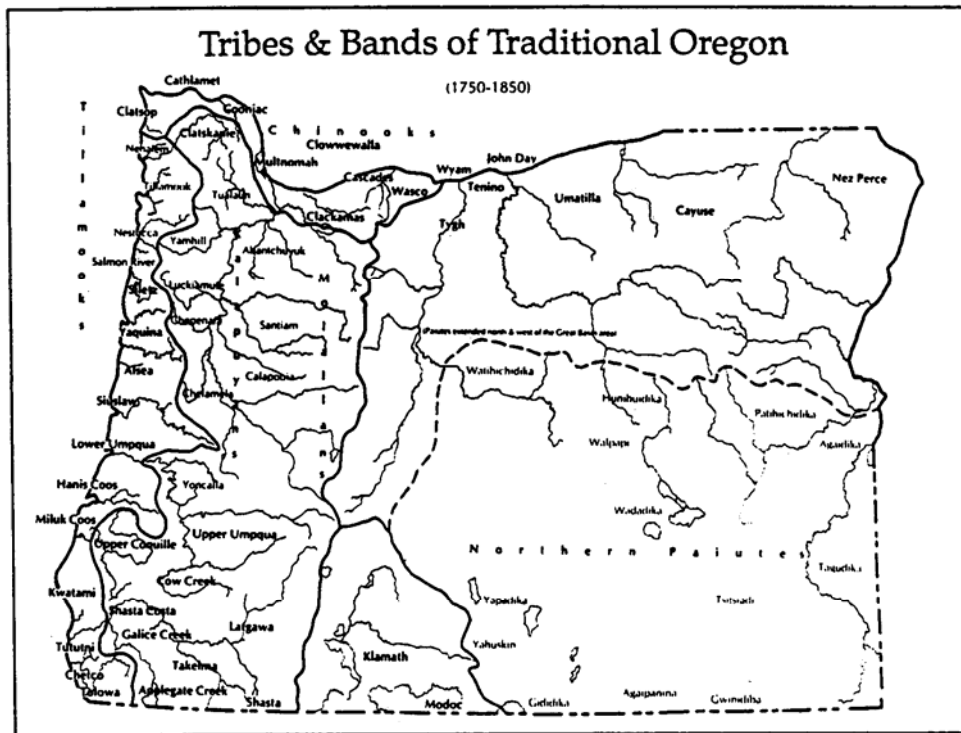
Lower Columbia and Coast

The lower Columbia and the coastal areas include the Indians from the lower Columbia River from the Deschutes River to the Pacific Ocean. The Siletz, Grand Ronde, Yaquina, Coos, Tillamook, Chinook, and Multnomah are some of the Indian tribes that lived in this area.

The lower Columbia and the coast area have mountains bordering it on the east and the Pacific Ocean on the west. This area has lots of rivers, lakes, streams, and bays. The water that comes from the mountains is fresh water. The water that comes in from the ocean is salt water. Each kind of water provides a home for many different kinds of fish and other sea life. The climate is **temperate** in that it does not often get really hot or really cold. This area has lots of rain, sometimes up to 60-80 inches a year. There is some snow.

Fishing occupied a great deal of coast and lower Columbia Indian time, as salmon was their staple food. Fishing was done traditionally in three different ways. Fish traps or weirs were used. In the first way, Indians built traps or weirs that looked something like fences. They put their weirs along

the sides of the river in a sort of "V" shape. At the small end of the "V" they put a large basket. When the fish swam upstream the weir fences forced the fish into the basket.



Source: *Oregon Indians: Culture, History & Current Affairs*, pgs. 9 and 16.

Lower Columbia Region and Coastal Region

In the second way of fishing, there were narrow places in the streams where the water was only about three feet deep. The Indians used white quartz rocks to cover the bottom of the stream. When the fish swam by, the Indian could see the fish against the white rocks. They speared the fish with a three-pronged spear.

The third way was that Indians built platforms out over the river in rocky places usually near a waterfall. The Indians would stand on the platform with large dip nets attached to long poles. When the fish swam upstream or tried to jump the falls, some would be caught in the nets. One of the most famous places for dip-netting fish was Celilo Falls. Celilo Falls was covered up when The Dalles dam was built in 1957. Another popular place for dip-netting fish was at Shearer's Bridge near Maupin. Indians can be seen fishing there today during fishing season.

The lower Columbia and the coast regions were rich in terms of food. The Indians in these regions depended on salmon as their staple food. They caught an abundance of salmon during the heavy fish runs. The surplus was split, dried on racks in the sun or over a fire. Some of the fish were pounded and stored for winter food or for trade. Sturgeon, eels, shellfish, and other fish were also used. The Indians hunted for deer, bear, elk, rabbits, ducks, and pheasants, and gathered roots and berries in the forests.

Indians in all parts of Oregon used canoes and rafts for transportation. Along the coast and the mouth of the Columbia River, the Indians used a wooden dugout canoe, as there was an abundance of cedar trees. The canoes were made of cedar logs hollowed out by controlled fire and carved with stone, bone, or shell **adzes**.

The coast and lower Columbia Indian clothing was made from cedar bark which was pounded into shreds and then woven. They made blankets, skirts, capes, and vests. They wore blankets made out of dog hair and goat hair. They made robes from the skins of elk and deer to wear in the wintertime.

Their homes were longhouses made from cedar planks. Sometimes the longhouses were 100 feet long and 40 feet wide. Usually three **generations** of families or extended families lived in one longhouse. They lived in large permanent villages.

The Inland Valley Area

This area includes the upper region of the Willamette, Rogue, Umpqua, Coquille, and Nehalem basins. Some of the tribes living here were the Cow Creek, Takalma, Upper Umpqua, Kalapuya, Santiam, and Clatskanie. The

valleys along the Cascades and Siskiyou ranges were smaller than the coastal valleys and were not as rich in terms of fish and cedar trees. The Indians of the Inland Valley area had a wide variety of **foodstuffs**. They had hazelnuts, acorns, blackberries, thimbleberries, salmon berries, camas, wild lily bulbs, crabapples, and chokecherries. They had fish from the rivers and deer and elk. Their clothing was made from animal skins. They had plank and brush houses. Travel was by canoe or by foot.

Klamath Lakes Area

Klamath and Modoc Indians lived in this marsh country, which is located around Klamath Lake in the south central part of Oregon. The rivers, lakes, and marsh country provided many edible plants, waterfowl, fishing, and good hunting. They had a variety of food. They had salmon, other fish and wild game, including deer, elk, rabbits, and duck. They also had berries, nuts, and seeds (including water lily). They traveled by canoe, raft, and by foot.

These Indians lived in round earth-covered lodges. They dug out the ground from two-to-six feet deep. They built their house over this excavation. A framework of poles was built and mats and a layer of earth covered the poles. Entrance was from a ladder from a hole in the roof. These lodges were from 16-40 feet in diameter and housed one to eight families. The cooking and storage areas were located in smaller lodges near the main lodge.

Great Basin Area

The Great Basin area is probably the largest of all areas. It occupies the southeastern quarter of Oregon, beginning from the Cascades to the Snake River and borders the states of Nevada and Idaho.

The Great Basin is a hot, dry land, with few rivers, but has many streams that empty into the Malheur River, which flows into the Snake River. Malheur and Harney Lakes are two of the major water bodies located at the foot of the Steens Mountains. The southern portion of the Blue Mountain Range ends in Harney County.

The rivers, lakes, and streams provided salmon, trout, sucker fish and fresh water mussels, edible plants, waterfowl, and fiber resources for basketry.

The Northern Paiute who lived in this area learned to subsist on land that had very little water or resources. Yearly cycles of food gathering meant traveling to areas where the food stuffs were available. Travel was by foot to the flat ridges in the spring to dig for biscuit root and bitterroot, and then to the valley floors to harvest camas. Women dug with mahogany or antler digging sticks, while the men fished and hunted. The roots and bulbs were

dried for the winter; animals and fish were roasted, boiled in watertight baskets, or cooked in open pits. Much of the food was dried and cached for the winter months.

The Paiutes held annual rabbit drives and occasional antelope drives to add to their winter food. Deer, elk, mountain sheep, and marmots were also hunted, along with ducks, geese, and sage hens. Buffalo were hunted by the Paiute people in this area, according to stories of the elders.

Seasonal camps were set up for this purpose and Paiute people returned to the same camps year after year. The summer season was spent in the forested areas, where it was cool harvesting huckleberries, chokecherries, wild plums, and fishing. As the summer ended they moved back to the semi-permanent camps around the lakes to harvest the tiny black seeds, called "Wada". They were given the name, "Wada Tika", which means "black seed eaters", by other Indians. Many other plants which provided food and medicine were gathered and processed during this time.

Fall was the time for hunting and final gathering to store food away for the winter months. Willow was at its strongest and was gathered by the basket weavers. The long winter months were for making baskets and sewing clothing from the tanned hides of animals.

Travels on the lakes were on tule boats and rafts, which were constructed out of tules and cattails, which grew along the water. Sleeping mats, temporary baskets, and housing mats were made from the same material. Willow was used as the main structure for building a wickiup, which was a cone-shaped framed house. They were covered with tule mats or sagebrush and were 10-15 feet in diameter. There was an opening at the top to let the smoke out. These structures were so tightly covered that they were totally water and windproof. Summer shelters were built wherever they were camped for the night.

Travel was by foot and horses came later as trade items from other Indians and this made travel easier. Indian women made big conical baskets called burden baskets to carry their food, clothing and bedding in. They were woven out of willow and were strapped on the back.



Basket hats were worn for the trump line to fit across, to prevent their forehead from chafing. Dogs were also used as pack animals. Babies were carried on the backs of mothers in carriers called hupe (hoop) and they were made out of buckskin and willow basketry. Woven water bottles were a necessity for carrying water. They were made from willows and pitched with pine resin to make them watertight.

Cordage was made from plant fibers for making ropes, fish and rabbit nets and was very strong and dependable. Horse reins were made from this fiber as needed.

Clothing for the Paiute people were made out of tanned elk or deer skins, their shoes were made from sagebrush or buckskin, depending on the weather and terrain. Some went barefoot in the summer around camp. Rabbit skins were stripped and woven into robes and were used as blankets at night. It was very important for each person to have a rabbit blanket during the long harsh winter.

Paiute families gathered around the lakes as fall approached, and there were hot springs and open water near by. Camps were located in areas protected from the winds and where food was stored, and wood for building fires was close.

Leadership was provided by a headman chosen by the people; he was a person who could make sound, wise decisions, a respectful man among his people. Sometimes there were more than one leader in a group, but they all had to work together when decisions were to be made. Every group had a shaman or medicine man that provided spiritual guidance to his people and worked with the leaders of the tribe.

The people traveled in a circle, gathering and hunting from the Steens Mountains to the Snake River for salmon, then to the Blue Mountains for huckleberries, to Central Oregon for deer and marmots, then returning to Malheur and Harney Lakes for the yearly harvest of the Wada seeds and making camp for the winter.

Winter was a time for the people to rest and women worked on basketry and sewing clothing in preparation for the next year, while children listened to animal stories around the campfire. This ended the journey for another season for the Wada Tika.

Plateau

The Plateau region was located in northeastern Oregon from the Deschutes River east to the Idaho border. Oregon territory, before it became Washington State, southeast Washington, and western Idaho, extended south into central Oregon to the John Day country. The Plateau region can

be divided into two areas. The land along the Columbia River where there are mountains, trees, and streams is one area. The other Plateau area includes central and eastern Oregon where the country is mostly semi-arid. Sagebrush and bunch grass were the main vegetation. Since there was a scarcity of rain, these tribes did no farming. It was very cold and cold winds blew across this land. Some of the Oregon tribes that lived there were the Walla Walla, Umatilla, Tenino, and Cayuse. The Nez Perce later settled in Idaho. The Yakama, Spokane, and Colville settled in what is now Washington.

Camas, bitterroot, wild onions, carrots, celery, sunflower roots, and a variety of other roots were gathered. These roots were roasted, boiled, or baked in cooking pits. Salal berries, rose hips, huckleberries, and wild strawberries were also gathered. Hazelnuts, seeds from the ponderosa pines and sunflower seeds were picked and stored. Their diet also consisted of deer, elk, buffalo, antelope, big-horned sheep, rabbits, birds, salmon, Pacific Lamprey eels, and freshwater mussels.

Some tribes had an interesting way of catching waterfowl. They called it "submarine duck hunting." They took a large hollow gourd and carved holes for their eyes. The hunter would put the gourd on his head and wade in water up to his neck. When a duck came near, he would grab its feet and pull it underwater.



submarine duck hunter

Travel was by foot, canoe, or raft, if they lived by the water. The canoes were dugouts like the ones used by the Northwest Coast Indians. Rafts were made out of tule grass. When they traveled by foot they used travois pulled by dogs to carry their belongings. Horses were introduced in the early 1700s, which changed their mode of living and method of travel. After they had horses they could go on buffalo hunts east of the Rockies.

The Palouse and Cayuse lived in an area where there was lots of water and grass. The Palouse Indians developed a special kind of Cayuse horse. The Cayuse picked up on this idea and further developed the Cayuse horse. These horses were mostly black and white. These Cayuse horses became the favorite of Indian people.

Many Plateau tribes lived in groups in small semi-permanent fishing settlements along major streams. Each village had their own leading men. They were both civil and war leaders. In many groups leadership was by heredity. Many leaders were selected for his achievements and ability of wisdom. There were annual social gatherings attended by different villages. Wachiliis were built with branches and the depth would go way below 5-6 feet along the Columbia River.

They lived in mat longhouses that were constructed with pole supports. These longhouses were made of a pole framework, which was covered with mats. Dirt was piled along the bottom for insulation. The longhouses were about 15-30 feet wide. Some of the longhouses were up to 100 feet long. They were usually several doorways along the length. Family fireplaces were spaced about eight to ten feet apart down the center of the longhouse.

The chart that follows shows the most important differences among the six geographical and cultural areas. It clearly shows that Indians were not, nor are not, all the same. Many of these differences influence today's cultures.

SUMMARY OF CULTURAL AREAS

Category	Lower Columbia	Coast	Inland Valleys	Klamath Lakes	Plateau	Great Basin
Major Food Resource	Fish	Fish	Plants	None dominate	None dominate	Plants
Population Density*	Very high	High	Medium	Low	Low	Very low
Distance of Seasonal Movement*	Short	Short	Medium	Medium	Long	Long
Method of Long Distance Travel	Canoe	Canoe	Canoe/foot	Canoe/foot	Horse	Foot (before 1840s)
Winter Dwelling	Wood plank house	Wood plank house	Plank & bark house	Earth-covered lodge	Mat longhouse	Willow-frame house
Social Organization	Stratified by wealth & heredity	Stratified by wealth	Partially stratified by wealth	Partially stratified by wealth & achievement	Partially stratified by achievement	Non stratified
First Non-Indian Contact by Land	1805	1810-30	1810-30	1810-30	1805	1840s

* These categories are relative and apply only to comparisons within Oregon.

DIFFERENCES IN INDIAN LANGUAGES

In Oregon, more than 20 different languages used to be spoken. Sometimes tribes living within a few miles of each other would speak a completely different language. Because there were so many languages, it was difficult for people to talk to each other. The people needed a language that could be understood by many different tribes. A common language was invented in the Pacific Northwest. It was called "Chinuk jargon," which used different words from different languages, as well as some that were created. It became the "trade language." Many people understood Chinuk and used it when they traded with other people. (Study Indian Language map and see Chinuk Jargon Activity.)

Only about seven Oregon tribal languages are still in use—Chinuk jargon and some dialects of Sahaptin, Cayuse, Upper Chinuk, and Northern Paiute. Other languages are remembered by only a few persons. People are trying to maintain or preserve Indian languages. Language is important to **preserve** the culture. In almost all of Oregon's Indian communities Indian language teachers are teaching Indian languages to children.

Currently, a partnership between the Oregon tribes, Oregon government agencies, and non-government agencies has been formed to preserve Native languages and increase their instruction to current and future generations.

DIFFERENT INDIAN GOVERNMENTS TODAY

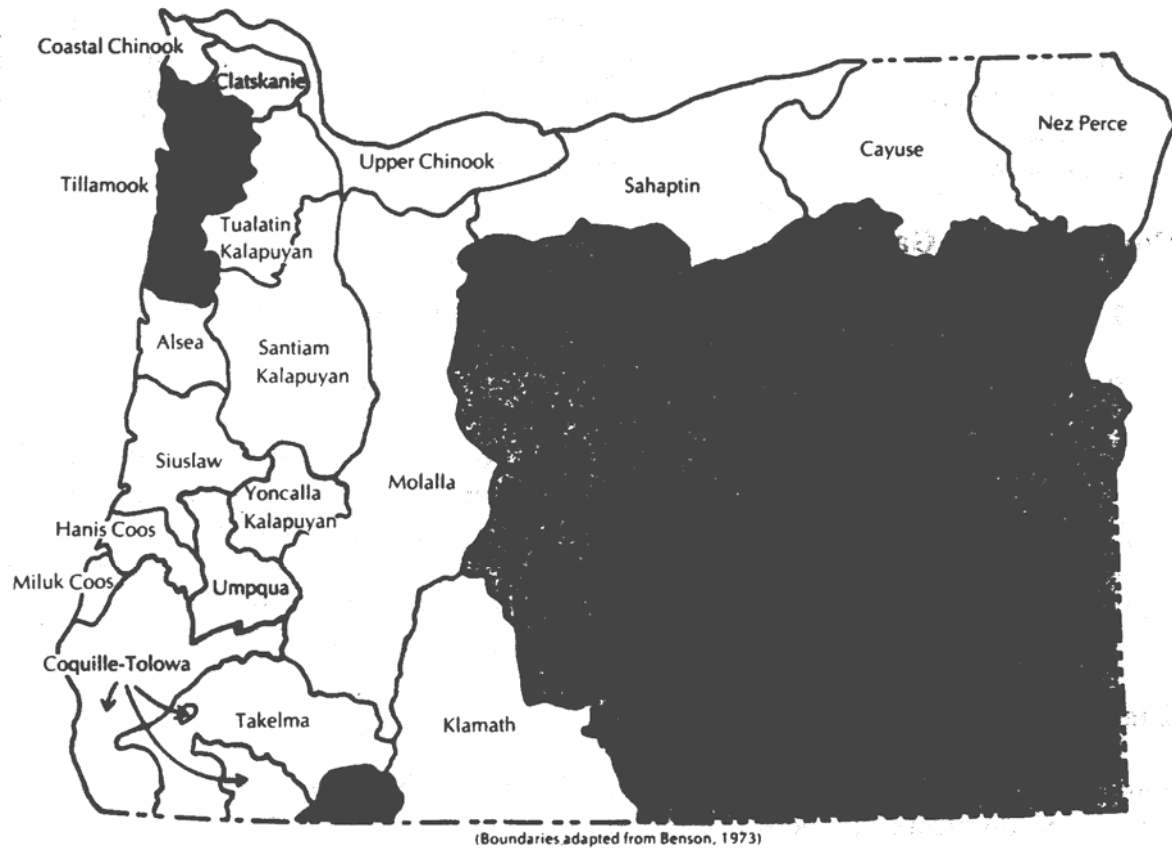
The government of the Indian tribes in Oregon is also much different from those one might have seen on television. In many areas, a **tribal council** helps make decisions for the entire tribe. The tribal council is made up of as many as 10 or more people who make decisions together for the good of the tribe or group. Rarely does one single person make the decision. Tribal council members are selected in tribal elections. Tribal members who are 18 or over vote in the elections.

Tribal governments, like other governments, are responsible for the health, safety, and welfare of their members or "citizens." Elected officials serving on the tribal governing body make decisions concerning budgets for their tribes' police department, health department, education, library, natural resources, and other departments. Tribal governments pass their own laws and the laws passed by tribal councils are often called "resolutions." One interesting distinction between tribal citizenship and state citizenship that is worth mentioning is residency. A tribal member can live in New York, Oregon, or California and still be a member of one of the Oregon tribes.

Now, when we think of the different ways in which Oregon Indians lived a long time ago, as well as how they live today, we should not think about the

Indian we see on television. There are and were many different tribes, many different types of homes, many different ways of life, and many different styles of dress.

OREGON INDIAN LANGUAGES



MAP: CLASSIFICATION AND DISTRIBUTION OF LANGUAGES

Boundary lines adapted from Benson. Classification follows sources listed below for each language family.

Other linguistic maps consulted are Beckham (1977); Suttles (1973); Schaeffer; Driver (1961); Berreman; and Voegelin & Wheeler-Voegelin. Benson is in the process of preparing a color-coded linguistic map of North America.

KEY: Language groups

- Salishan Family
- Shastan Family
- Uto-Aztecan Family
- Athapascan Family
- Penutian Phylum (various families)

APPLICATION: CONCEPT 5

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

adze	diverse	environment
foodstuff	generation	preserve
primitive	seasonal	superstition
temperate	topography	travois
tribal council	weir	

Concentration Game

1. Take two sets of cards with the vocabulary names on one set of cards and the definitions on the other set of cards.
2. Shuffle stack. Lay all cards spread out face down.
3. Player number one turns over two cards.
4. Check to see if the word and definition go together. If they do, the player keeps both cards. If they don't, the player returns cards face down as they were. (Player continues as long as matching pairs are turned over.)
5. Player number two repeats the process.
6. Players continue alternating turns until all cards are removed.
7. The object is to collect as many matching pairs as possible.

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

1. Discuss similarities and differences among traditional Indian tribes of Oregon.
2. How did the environment influence how Indians lived in each area?
3. Which area had the most tribes?
4. Which area had the least amount of tribes?
5. According to the map, which tribe lived closest to your city?
6. Which tribes historically used cedar for houses?
7. Which tribes probably ate the most fish?
8. Which tribes lived in the driest areas?
9. Historically, which tribes might have used what rivers for transportation?

Social Science Analysis Activities

Strands: Examine and/or Conclusion

10. Would a single leader be better than a tribal council? Divide the class into two groups for the debate.

Students should prepare by considering:

- What are the strengths of their side?
- What are the weaknesses of their side?
- Are there specific examples that demonstrate these?

Students should be encouraged to use historical and current examples, taking care to include tribal issues.

Student teams can take turns presenting their side, with attention to addressing issues of the opposition.

Strand: Research

11. Develop a Replica of an Indian Village

Divide the class into six groups. Each of the six groups is assigned a natural and cultural area. Use the attached chart to show findings. Share information. Using imagination and research, each group will develop a replica of an Indian village typical of their area, including terrain, wildlife, vegetation, housing, etc. Each group will make a report to the class. (Refer to references.)

**Indian Village
Cultural Regions Summary Sheet**

Region

Type of Land

Climate

Major Food Resources

Other Vegetation

Kinds of Animal Life

Dwellings

Clothing

Travel

Other Information

Strands: Research, Examine, and Conclusion

12. Chinuk Jargon Activity

Chinuk Jargon, also known as Chinuk Wawa, is a pidgin language that was used throughout the Pacific Northwest. Pidgin languages can develop when people who don't share a common language need to communicate. It was used most extensively between Indians, but was also used between Indians and non-Indians for purposes such as trading and negotiating work. The language consists primarily of Chinukan words with important contributions from Nootka, English, French, and Coast Salish. Other languages also contributed vocabulary. Its sound system and grammar are Native in origin. In some places in Western Oregon it was a first language of Native communities. It is taught as the Native language of the Confederated Tribes of Grand Ronde in Western Oregon. Here are some Chinuk Wawa words.

Can you read this sentence? Can you translate it into English?

Klahowya Tillicum. Alki nika klatawah hyak kopa chuck.

atqi	later, in the future
tsəqw	water
ayaq	fast
iliʔi	land / place
kalakala	bird
ʔaxayəm	hello / goodbye / poor
ʔiʔil	black
ʔatwa	go
ʔush	good
kʰapa	in / on / at /with
mayka	you
məkʰmək	eat
nayka	me
palach	give
skukum	strong
tunús	small
tilixam	person / family
təmtəm	heart
tayʔi	chief
saltəqw	ocean
shiks	friend
wawa	talk

Chinuk Numbers

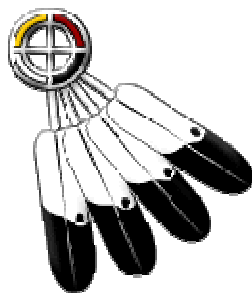
1 – ikt	6 – taghum
2 – mokst	7 – sina mokst
3 – klone	8 – stotekin
4 – lokit	9 – kweest
5 – kwinnum	10 – tahtlum

Try making a sentence in Chinuk Jargon using the words above. Why do you think a language such as this would develop? What other kinds of languages might develop in this situation? Do you think there are other languages like Chinuk Wawa in the world? Do you think they developed for similar reasons?

Try making sentences in Chinuk jargon using the words above. What kinds of problems do you see occurring from using this language for writing treaties? Discuss this in your class.

CONCEPT 6

How did the creation of reservations cause changes for Indian people that still affect their lives today?



PRESENTATION

In 1786, the U.S. government began the reservation policy. This meant putting Indian tribes on smaller pieces of land called reservations. At first, reservations were made by treaties with the Indians. Later, the making of reservations was controlled by acts of Congress or by the order of the President.

EARLY OREGON INDIAN RESERVATIONS

Oregon Indian reservations were established between 1850 and 1860. Grand Ronde, Siletz, Warm Springs, Klamath, and Umatilla were the first reservations in Oregon. In setting up reservations with treaties, Indian nations reserved some lands for themselves forever. Indian nations **traded** the rest of their lands to the United States. In exchange for the land, the U.S. government, through treaties, promised to protect the Indian nations and help the Indian people. The promises made in treaties were not kept. Even after the treaties were signed, settlers continued to take land that was set aside for Indian tribes. This made many of the Indian people angry at the U.S. government and caused many fights and wars.

After the treaties were signed, many Indian families were split up and sent to different reservations in other states with other tribes. Indian extended families included grandparents, aunts, uncles, cousins, and close friends. The extended family concept was hurt by these separations.

Tribes who were once enemies were forced to live together on these reservations. They often had a hard time understanding each other. Many tribes had different languages, customs, and beliefs.

By the late 1880s, there were six reservations in Oregon: Malheur, Klamath, Grand Ronde, Siletz, Warm Springs, and Umatilla. The Malheur reservation was closed in 1883, except for 320 acres. In 1889, the rest of the Malheur reservation was closed. The Paiutes lost their reservation because some of their people joined the Bannock uprising. The Paiutes were punished and forced to move. By 1988, the Burns-Paiute reservation had been reopened.

There are now nine federally-recognized tribes in Oregon: Confederated Tribes of Grand Ronde; Confederated Tribes of Siletz; Confederated Tribes of Coos, Lower Umpqua, & Siuslaw; Coquille Indian Tribe; Cow Creek Band of Umpqua Indians; Confederated Tribes of Umatilla; Confederated Tribes of Warm Springs; Burns-Paiute Tribe; and Klamath Tribe. All nine tribes now possess tribal land. The Celilo-Wyam community has trust land for use by four of the tribes of the Columbia River Basin area. The United States in its

trust relationship, had committed itself to “helping Indians make the best use of their lands.”

The transfer or **relocation** of Indians to reservations is felt by the Indian people to be one of the first examples of politics that was **contrary** to the legal rights of Indian people. By the end of 1851, about half of the Willamette Valley, all of the lower Columbia, and the southeast coast of Oregon had been taken from the Indians either by treaty, acts of Congress, or order of the President.

The federal government had several goals in mind in setting up reservations. The Indian tribes had certain goals in mind and agreed to the reservation system.

U.S. GOVERNMENT GOALS

- Create peace in Oregon.
- Keep the outsiders from killing the Indians.
- Keeping soldiers from the war occupied.
- Place the Indians directly under the control of the Bureau of Indian Affairs.
- End **conflicts** over land.
- Development of land.
- Contain a defeated people.

INDIAN GOALS

- **Preserve** their land and natural resources.
- Preserve their culture.
- Preserve their tribal government.
- Preserve their traditional economies and cultures by keeping their rights to hunt, fish, and gather foods in their usual and accustomed places outside of their reservation boundaries.
- Protect our people through a peace treaty.

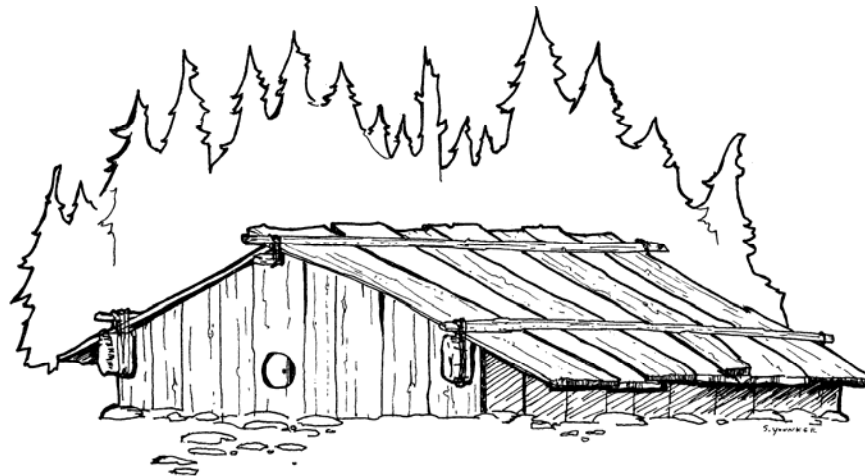
DISPLACEMENT OF OREGON INDIANS

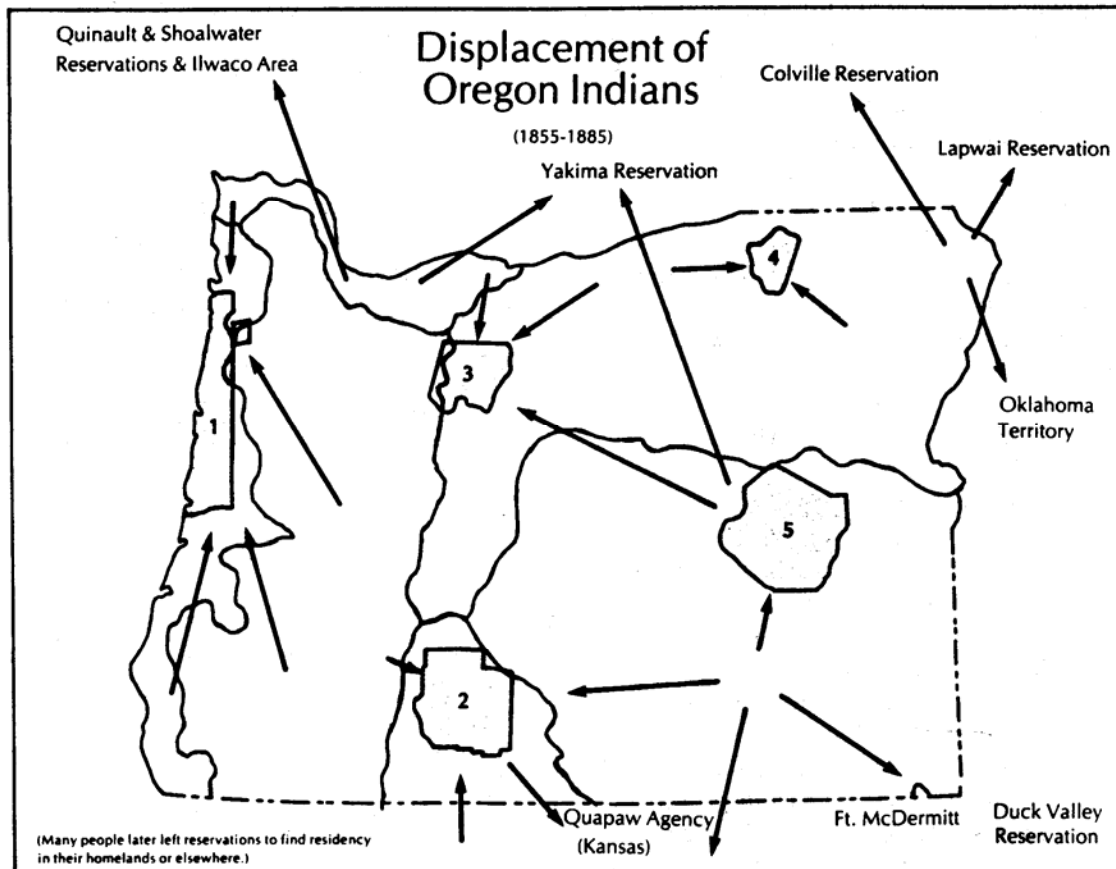
The displacement or **relocation** (moving to another place) of Oregon Indians greatly affected their lives. Some Indians were left within regions where they originally lived. Others were removed far from their native homes. Some Oregon Indians secretly returned to their homes. This **displacement** often meant that family groups were split apart. For example, the Northern Paiutes were separated and sent to five different reservations. Some were sent to Oklahoma and Kansas. Others were sent to Washington, Idaho, and Nevada.

In other cases, several tribes were gathered together on one reservation. Most of the Indians in Oregon were placed with other tribes. This led to the organization of the "confederated tribes" (different peoples together) to act as one political group. Tribes whose language and cultures were different had to live together. This disrupted families, interrupted and changed some cultural traditions. (See map: Displacement of Oregon Indians.)

The displaced people had to adapt to the new land and find areas to gather their food and streams to fish. Some Indians had to live with people who were their enemies. Many Indian people became sad and **despondent** over the drastic changes. Many were homesick.

The Indian *subsistence* way of life was essentially gone with the reservation system. They did not have the skills and knowledge for farming nor were they interested in farming. In the springtime, the Indians wanted to fish during the fish runs when they should be planting their crops. In the fall, during the fish runs, the Indians wanted to be fishing when it was time to be harvesting crops. They did not want to give up fishing, as fishing was important to their life. They no longer had the land base and its resources to continue their way of life.





KEY

Arrows indicate major displacements, not actual routes of travel.

OREGON RESERVATIONS:

- 1 SILETZ & GRAND RONDE RESERVATIONS
Shasta, Takelma, Molalla, Rogue River, Alesa, Tillamook, Coquille, Kalapuyans, Upper Umpqua, some Chinooks & other Western Oregon tribes, Yachats subagency (Siuslaw, Coos, Lower Umpqua).
- 2 KLAMATH RESERVATION
Klamath, Modoc, Paiute, some Shasta, Pit River, Molalla, Chinook.

- 3 WARM SPRINGS RESERVATION
Wasco, Warm Springs bands, Paiute.
- 4 UMATILLA RESERVATION
Walla Walla, Cayuse, Umatilla, some Nez Perce, Yakima.
- 5 MALHEUR RESERVATION (1872-1879)
Some Paiute bands, Tchinouck.

RESERVATIONS IN OTHER STATES:
YAKIMA – Wishram, Chinooks, Paiutes
QUINAULT & SHOALWATER – Chinooks
LAPWAI, OKLAHOMA TERRITORY & COLVILLE – Nez Perce

McDERMITT, DUCK VALLEY, OTHER NEVADA & CALIFORNIA RESERVATIONS – Paiutes
QUAPAW AGENCY – Modocs

It should be noted that not all displaced Indians went to reservations. Other important places of relocation were: CELILO FALLS – Wyam & other Mid-Columbia tribes; WESTERN OREGON & WASHINGTON – Chinooks; SOUTHWESTERN OREGON – Coos, Lower Umpqua, Siuslaw & others; SOUTHEASTERN OREGON, BURNS AREA – Paiutes.

Indian tribes became dependent upon government *agents* for food, shelter, and clothing. Some Indians had unskilled, **incompetent**, uncaring, or dishonest agents. Some agents gave Indians a poor quality of food, clothing, blankets, and seeds for planting. Often there were not enough supplies to take care of Indian people. Life was really quite miserable. Stories from reservations such as the one following showed that some agents did not have the good of the Indian as their primary concern.

“Robert Metcalf was the second Siletz Indian agent... During the removal of the year before, he had been actively involved in the rounding up process and he had brought some of the people to Siletz himself. Despite the fact that Metcalf was not very well liked by either the government employees or the Indians, many Indians did, however, take the name of Metcalf as their own... Although he reportedly stole \$40,000 as an agent*, at a time when the people he was to serve were destitute, his policies and methods did make the reservation function toward positive results...”

*William Eugene Kent. *The Siletz Indian Reservation, 1855-1900*. Spring 1857, p.9, Newport, OR. Lincoln County Historical Society, 1977.

Flour Scandal (1856-1857). The reservation obtained flour from an Oregon City mill owned by former Oregon Governor George Abernathy and Robert Pentland. “The government contract was \$20/barrel for good quality flour.” The Indians got sick from eating it. It turned out to be “shorts and sweeps” or what was then used as cattle feed.¹ The third consignment was bought in Kings Valley and was “the poorest kind of mill sweeps.”² A special commissioner (Browne) tracked down the flour contractor for the Portland lot and he said he’d been swindled by Abernathy.

ALLOTMENT OF LANDS

In 1887, The Dawes Act was passed by the U.S. Congress. It provided for Indian people to be allowed to keep small portions of land for their own. This was called allotment. Each head of the family could receive 160 acres. Each single person over 18 years of age could receive 80 acres. Others under 18 years of age could receive 40 acres. Surplus lands, after all the Indians had secured their allotments, were to be sold to the settlers in 160-acre tracts. (See Concept 3: Shrinking Lands.)

¹ Ross Browne. *Letter*. December 4, 1857, p.41 and p.42.

² Frances Victor. *The Early Indian Wars of Oregon*. Frank Baker, state printer, 1894, p.416, Salem, OR. Must have taken place about 1856.

The idea was to change the Indian into a farmer or to find a way for Indians to fit into a Euro-American society. The Indians were supposed to be trained for their new life as farmers. However, they did not receive good instructions and/or proper equipment to use. Farming did mix with their fishing habits and they could not be in two places at once.

Indians were expected to use farming skills on land that was barely able to sustain any growth that could meet their minimal needs. The government gave "land" that was the worst and no one wanted. Allotments were given to cede the land below the treaty boundaries, which were never accommodated for. There was also the Euro-American induced poverty and starvation of the original inhabitants of the land by introducing foreign animals--sheep, goats, pigs, cattle--which polluted the streams from which these inhabitants drank and used to bath themselves and their families. Pigs also rooted the camas and other roots tribes used to provide subsistence to them.

Fishing was viewed as a pastime to many non-Indian people. It was a way of life ingrained from centuries of practice and utilization for Indian people. Off-reservation permits were needed to travel off a reservation.

The Curtis Act of 1898 stripped the tribes of their right to self-government. This Act abolished all tribal laws and tribal courts. Court cases were then moved to the United States courts.

INDIAN REORGANIZATION ACT

From 1850 to 1934 the American Indians of Oregon were defeated, placed within restricted areas foreign to their way of life, and treaties were worthless. Given food, blankets, and shelter that were inadequate or worthless, people died of unknown diseases, were reprimanded or jailed for practicing their belief, culture, and religion.

In 1934, the Indian Reorganization Act (IRA) was passed by the U.S. Congress. This Act set up a policy favoring **self-government** and **self-determination**. It meant Indian people could begin taking care of their own affairs again. Social services (health and welfare) and educational advantages were also offered.

Indian tribes were encouraged to reorganize their governments. By doing so they would receive formal recognition from the federal government. Tribes could form **corporations** or businesses for their own economic development. Stronger self-government, more money, and other kinds of help were promised to the Indian tribes accepting the IRA. The IRA

promised to help homeless Indians to organize and obtain land. The government did not use these measures to help non-reservation Indians.

Only two Oregon Indian tribes, Grand Ronde and Warm Springs, accepted the IRA. The other tribes did not understand or trust the IRA. They did not take advantage of it and as a result suffered many hardships.

Under the Indian Reorganization Act of 1934, Burns Paiute was one of the tribes who elected to go under this act, and tribal elections were held for the first time. Five Indian men were elected as the governing body of the Paiutes. They were called the Business Committee.

From the 1930s on, Indian people were encouraged to work for the Bureau of Indian Affairs (BIA). Some Indian people were hired by the BIA to work in Civil Service jobs. Jobs, such as teachers, dormitory matrons, housekeepers, clerks, and jobs in forestry, health, etc., became available. Many Indian young people were sent to government boarding schools like Chemawa Indian School. The schools changed through the years from being run like military schools to schools that were friendly and less restrictive.

Carlisle was the major school in the United States to assimilate young men and women in servitude jobs for Euro-Americans. Details of assimilation in schools like Chemawa were unyielding and rules were strict about not being able to speak your own Native language, hair, dress, or practice of tribal beliefs.

RESERVATIONS TODAY

The effects of the 1950's relocation to reservations can be seen today. There are many different tribal groups within one reservation—some, like the Siletz, have as many as 20 or more. Now there is a blend of marriages, customs, and traditions. Early reservation life was rough, but Indians have survived as a cultural group, keeping much of their culture and traditions alive.

Reservation life today has changed. Indian people control much of their own lives and resources. Today reservations are the only land base Indian people have left. They are a place for Indian people to gather and be with relatives, and to celebrate their unique way of life. Reservations tend to be strong in traditional culture and are considered "home" to tribal members.

Whether on reservations, on privately owned lands, in cities or small towns, Indians in Oregon continue to maintain their lifestyles and cultures. They thrive and contribute to a modern world and growing state economy.

APPLICATION: CONCEPT 6

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

contrary	corporations	despondent
displacement	incompetent	relocation
removal	self-determination	self-government
traded	violation	

1. On some reservations, Indians spoke many different _____.
2. The promises made in _____ were not always kept.

Bingo

Use the vocabulary words from Concept 1-6 to write on the grid below. Teacher dictates words. Students may choose any square to write words in. When all the squares are filled with words the Bingo game begins. When the teacher calls out a number, such as B1, and the word the teacher chooses. If a student has the word in place, they must spell it out. The first student to get five words in any line wins.

	1	2	3	4	5
A					
B					
C					
D					
E					

Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon.

3. What does being an Indian mean?
4. What is a reservation? What is an Indian tribe?
5. What is meant by Confederated Tribes?

Social Science Analysis

Strand: Examine (Compare and Contrast)

6. Discuss reservation life—then and now.
7. Describe how being confined to reservations caused great changes in traditional Indian life.
8. Discuss how many Indian reservations today are like small towns/communities.
9. What goals did the U.S. government have in setting up reservations? What goals did the Indians have in setting up reservations?
10. When Indian tribes were being placed on reservations, many of the Indian children were forced to live at Indian boarding schools. These were far from home where Indian children learned English and studied non-Indian subjects. Discuss how you would feel if you were one of the children living at that time.

Today, some Indian high school students choose to attend the few Indian boarding schools that still operate in different parts of the U.S. What would some of the advantages be for an Indian student to attend an all-Indian high school today? What might be some reasons not to attend today?

Independent Work

11. Name five other states that Oregon Indians were sent to:

a. _____

b. _____

c. _____

d. _____

e. _____

Social Science Analysis Activity Strands: Examine and Conclusion

12. Listen to Record

Listen to Johnny Cash, "*Bitter Tears*" (Columbia Records #9048) and then write a response to the following:

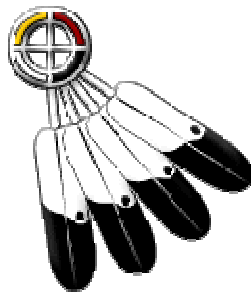
If I lived on an Oregon Indian reservation today, I would:

_____.

If you were an Indian living today on a reservation, which reservation would you choose? Write a paper explaining your choice and why. Describe how you would feel if you were moved from your homeland, away from family members, to this reservation.

CONCEPT 7

How has the Termination Act affected Indian tribes of Oregon? How are some tribes working toward restoration?



PRESENTATION

Recognition of tribes by the U.S. government is an important issue for American Indian tribes today. Tribal recognition was reinstated to tribes because of the past **ratified treaties**. The President of the United States or an Act of Congress may recognize or accept a tribe.

RATIFIED TREATIES

Tribes that are officially recognized and ratified by the U.S. government establish a trust responsibility such as education, health care, management of resources, opportunities for employment, and legal help. Recognized tribes may receive services such as education, health care, management of resources, opportunities for employment, and legal help. Recognized tribes also have the right to govern themselves. Treaties retain and guarantee tribes certain rights. Treaties, the Constitution, federal statutes, and decisions from court cases guarantee tribes certain rights.

UNRATIFIED TREATIES

Many Indian tribes in Oregon that signed treaties with the U.S. government did not receive official recognition. Their treaties were never ratified or passed by Congress. Some of the reasons treaties were never ratified are:

- Western Oregon Indians refused to move to lands in Eastern Oregon.
- Congress refused to ratify the treaties made by agents representing the government because they felt agents were biased.
- Reasons unknown.

Unratified treaties usually meant that these tribes were not able to establish a reservation. They did not get federal protection services. Oregon Indians who signed unratified treaties did not receive the tribal recognition and assistance that Indians with ratified treaties received.

TERMINATION

Another attempt to do away with treaties and assimilate tribal people into the Euro-American culture was the Termination Act. In 1954, Congress passed a new termination law called the House Resolution 108. This **termination** bill affected many Oregon Indians. A **terminated** tribe could

not get education, health care, management of resources, and legal help from the federal or U.S. government.

In 1956, Congress passed Public Law 588. Some tribes of Indians in Oregon were told that they no longer were recognized as a tribe by the government. These Indian people still looked and lived as they had for years. Their home reservation was abolished and closed. The government did not keep a record of tribal members or tribal rolls.

During Termination reservation lands were condemned by the federal government, or absorbed into the federal system, and then resold or put to use as protected forest lands.

Some of these Indians became individual landowners, which meant they had to pay property taxes. If the taxes were not paid, the land was sold. Many of these Indians eventually had no home, and no property and no food. Many of these Indian people had to move away from their homeland. Some Indians were given one-way tickets by government officials and sent to far away cities to look for work. The unfamiliar environment made it difficult to maintain cultural ties.

Only the resources indicated in the termination agreement were sold, such as timber. The money made from the resources sale was then distributed to the tribes.

IMPACT OF TERMINATION

The termination period was a miserable time. Indians were often misused or **exploited**. Many Indians were unfamiliar with modern practices. They were not used to having money. They were treated badly by some businessmen, lawyers, and others who attempted to profit from the **turmoil** of termination.

Indians did not really understand or fully realize what termination meant. When termination was introduced, many Indians did not understand that all their guaranteed treaty rights and provisions would be taken away. Termination sounded good to some Indians. They could hunt and fish like other people and could own their own land as an individual. They did not know that they lost the right to be an "Indian."

Upon termination, the reservations were closed and services were withdrawn. At that time, there were 2,133 Klamath Indians and 2,081 Grand Ronde and Siletz Indians. Approximately 864,820 acres of Indian trust land was sold. The Termination Act named a total of 62 different

groups in Oregon, some of which had never been **federally recognized**, but were included in the termination list to avoid any future claims.

The impact of termination is still felt today. Recent research has again shown that Oregon Indian people were not fully knowledgeable. The consequences were not fully explained and tribal consent was not obtained. Termination caused great hardships for many Oregon Indians. Their reservations were closed and their tribes had no legal standing with the federal government.

Many suffered **discrimination** and had their feelings and spirit hurt. There was much confusion concerning termination including who got paid for their land and who did not. This confusion and misunderstanding was evident in testimony in court and is still a question today. The termination time was a time of resentment for Oregon Indians. They felt the federal government was trying to legislate them out of existence.

Not all Oregon tribes, however, were terminated, such as the Confederated Tribes of the Umatilla (the tribe was never terminated). Some Indian tribes like the Confederated Tribes of Warm Springs had organized according to the Indian Reorganization Act. They set up self-governments and continued to be recognized by the federal government. They were allowed to keep most of their land. They continued to be given assistance by the Bureau of Indian Affairs.

The Klamath Tribes voted for Termination in tribal elections. The tribal leaders were told to vote for termination and receive a monetary payment or not vote and receive nothing. The Klamath Tribes, after termination, won the right to gather, hunt, and fish after *Kimball v. Callahan* (1973.)

RESTORATION

In the 1970s, Indian tribes all over the United States felt a new sense of identity and growing pride. Groups like the American Indian Movement (AIM) were created. During that period, Congress gave back tribal status to some terminated tribes. This continues today and is called **restoration**. Tribes can be restored and members can group back into the tribe. Throughout Oregon, a new sense of Indian awareness began to grow. The Siletz; Grant Ronde; Klamath; Cow Creek Band of the Upper Umpqua; the Coos, Lower Umpqua, and Siuslaw; the Coquille; and Burns Paiute tribes have been recognized by the U.S. government. Other terminated tribes in Oregon have maintained their tribal cultures and governments and are working to become restored.

Steps through the restoration process take about two years. Some of the steps include:

- Getting tribal consensus...restoration is what we want to do.
- Gaining support of tribes, tribal organizations, and others, as well as church organizations and county and state government offices.
- Establishing (proof) that the tribe continued to function and maintain an identity as a tribe with a governing body and tribal members.
- Writing a bill for restoration of the tribe.
- Having Congressmen introduce the bill.
- Lobbying for the bill through Congress.

The restoration policy does not include restoring reservation lands. The tribes may be federally-recognized, with federal services and benefits, but without a land base. Therefore, restoration is not complete to some tribes because they do not have a land base reservation as was prior to termination. Grand Ronde and Siletz are two tribes which *have* been restored and were able to secure and re-establish small reservations as part of their Restoration Act passed by Congress.

RESERVATIONS AND RESTORATION

Tribe	Reservation Acreage/Total	Restoration Date
Burns Paiute Tribe	11,736	1972
Confederated Tribes of Grand Ronde	11,040 *	1983
Confederated Tribes of Siletz	4,204	1977
Confederated Tribes of the Umatilla	172,882	not terminated
Confederated Tribes of Warm Springs	644,000	not terminated
Confederated Tribes of Coos, Lower Umpqua, and Siuslaw	127	1984
Cow Creek Band of Upper Umpqua Indians	3,236	1982
Klamath Tribes	390	1986
Coquille Indian Tribe	6,512	1989

*Bill passed. Signed by President Reagan, Sept. 1988.
(Grand Ronde officially recognized in 1983; land restored in 1988.)

APPLICATION: CONCEPT 7

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

Discrimination
ratified treaty
termination

exploit
restoration
turmoil

federally-recognized
terminated
ungratified treaty

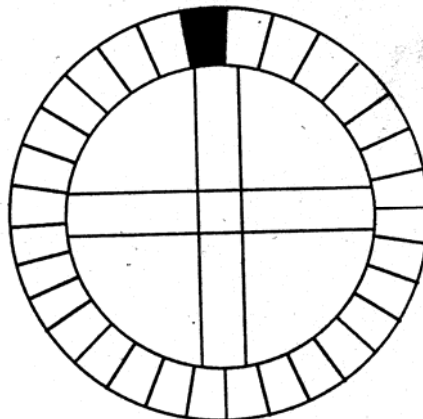
Vocabulary Activity

A. Fill in:

1. The city people tried to use, or _____, the Indians.
2. The government _____, or cut off relations, with the Indians.
3. Many Indians suffered _____ from other people.

B. Puzzle:

1. Read each "clue" sentence above.
2. Use the blank words from the sentences above to fill in the wheel.
3. The last letter of the previous answer is the first letter of the next answer.



Discussion Questions

The following questions will help you to think more about what you have read and have a better understanding about the Indians of Oregon. Discuss:

1. What was the intent of the termination policy?
2. How did this policy affect the Indian people?
3. What is meant by restoration of tribes? Why is it desirable?

Social Science Analysis Activity

Strands: Examine and Conclusion

4. Indian tribes were promised health care and education by the U.S. government through treaties. The U.S. government made a decision to no longer offer these special services to those Indian tribes who did not organize under the Indian Reorganization Act. Indian people belonging to these tribes were no longer recognized as tribes by the U.S. government. Imagine that you are from one of these tribes. Discuss how the loss of tribal identity and the special services could cause great hardship to your family and other tribal members.

Strands: Research, Examine, and Conclusion

5. Ratified/Unratified Treaties Activity

- A. Divide into two groups: tribes with ratified treaties and tribes with unratified treaties.

1. List tribes.

2. Some Ratified Treaty Tribes

Rogue River
Umpqua-Cow Creek
Umpqua-Kalapuya
Kalapuya & Willamette Valley
Cayuse
Umatilla
Nez Perce
Warm Springs
Klamath
Modoc

2. Some Unratified Treaty Tribes

Clatsop
Nehalem
Tillamook
Chinook
Kathlamet
Chetco
Coquille
Coos
Umpqua
Siuslaw
Siletz
Yaquina
Molalla
Clackamas
Tualatin
Paiute

3. Both groups research information about both groups of tribes.

4. Discuss the gains and/or losses.
- B. Write from the perspective of walking in another's shoes.
1. Discuss the pros and cons of the termination policy.
 2. One-half class write what Indians might be thinking concerning termination.
 3. One-half class write from the government's point of view concerning termination.

Classroom Activity

- A. Watch and discuss the film, "Our People Are Dancing Again."



CONCEPT 8

Why are Indian people governed by many different forms of government, such as tribal councils, city, state, and U.S. governments?



PRESENTATION

American Indian tribes governed themselves long before the newcomers arrived. These tribes have had their own **unique** systems for making decisions. Many of these systems still influence how Indians govern tribes today. Tribes keep a level of control over their own affairs on reservations. There are some limits placed on tribal governments by the U.S. Congress. Each tribe is still allowed to govern its own people and land within the limits of U.S. law. Each Oregon tribal government has a unique history. Each tribal government has different governing powers.

TRIBAL GOVERNMENTS

Indians today are citizens of the United States as well as citizens of their own tribe. They have the same rights in our country and are subject to the same laws as all Americans.

“**Indian Country**” is defined as all lands within the boundaries of any Indian reservation and all lands under Indian title. Indians living in “Indian Country” must also follow the laws made by their tribal government. The tribal government is the governing body for members of a tribe. State laws do not apply on tribal lands (tribal and/or federal laws do) unless the state is expressly given authority by Congress. Indians follow state laws when they are off the reservation.

Indian tribes work with state, county, and local governments. Tribal governments have unique rights. They can deal directly with congress and the U.S. government because of treaty agreements. Tribes are sovereign nations. As **sovereign** nations, tribes have distinct governments.

Tribes have the power to:

1. Choose their own form of government.
2. Make many of their own laws.
3. Keep their own form of court and council.
4. Regulate trade within reservation borders.
5. Determine the use of their property.
6. Tax property.

7. Determine their membership.
8. Decide the behavior of members and non-members on Indian lands.
9. Exclude people from the reservation.
10. Exercise many other rights of independent government.

If the U.S. government does not recognize a tribe, they do not have these powers of law.

TRIBAL COURTS

Many tribes in Oregon have their own court system. The tribal court of the Warm Springs Reservation has three judges and a staff of 13. The court hears over 2,000 cases a year. Tribal courts are similar to county courts. Tribal courts hear cases they determine to be important, especially cases involving children, families, hunting and fishing rights, and occur on reservation land with tribal members. Certain laws apply to non-Indians too, such as hunting, fishing, zoning, and land use. Tribes have their own laws that both Indians and non-Indians must obey. The tribal police forces may be, but are not all deputized by both county and tribal police forces. State courts and the U.S. courts recognize and accept rulings made in the tribal courts, just as they would a county court decision.

The tribal government or council is the governing body for the members of a tribe. In most tribes the voting membership elects the people to the tribal councils. The voting age is 18 in all tribes. The tribal council may choose tribal members to be on different committees. Such committees provide advisory to the tribal council about the use of resources, or to manage health, **welfare**, **education**, culture, and **law** and order. Most committee members serve a 2-3 year term.

Some tribes have hereditary chiefs and others do not. If the tribe has a chief, then the chief may be a member of the tribal council.

The Umatilla, Cayuse, and Walla Walla tribes have their own tribal police chief with a police force of 15. They have a nine-person tribal governing body to take care of tribal business. There is close cooperation with state and local governments. There is a strong desire to have more powers returned to the tribes. They also have zoning and land use plans.

The Burns-Paiute Reservation also has a law and order system. Its tribal police work closely with county and state law enforcement officers. Other

tribal governments are working to gain more control of their tribal lands and affairs.

U.S. GOVERNMENT

Many times the U.S. government decides questions about Indian affairs. For example, in 1885, the U.S. Congress passed the Major **Crimes** Act. Crimes, such as murder and burglary, committed by Indians on reservations come under United States law. Later, in 1968, the Indian **Civil** Rights Law was passed. It requires tribes to agree before a state can take control.

CITY AND STATE GOVERNMENT

Indians living in a city must follow the laws of city government like all other citizens. Those Indians not living in Indian Country must follow the laws of both the county and state governments. Oregon state law (the first in the nation), Senate Bill 770, says state agencies must work with Oregon tribes on a government-to-government basis.



APPLICATION: CONCEPT 8

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

civil	crime	criminal
education	Indian country	law
sovereign	unique	welfare

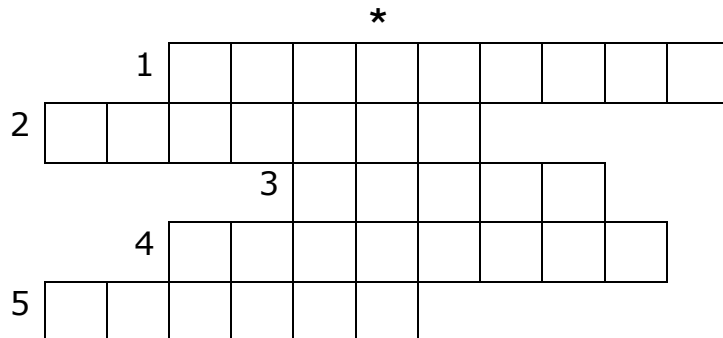
Vocabulary Activity

A. Fill in:

1. A person who breaks the law is a _____.
2. A treaty is a binding _____ document.
3. The _____ of a person has to do with happiness, health, and well-being.
4. _____ is a process of gaining knowledge.

B. Fill in the grid across with words that mean:

1. Process of training through study; schooling.
2. State of being well with respect to happiness and well-being.
3. Relating to the law.
4. Relating to crime or its punishment.
5. Unusual; being the only one of its kind.



C. Now check down the row with a (*) at the top. It should spell a word that means the doing of an act forbidden by law.

Discussion Questions

The following questions will help you to have a better understanding about the Indians of Oregon.

1. What are some of the powers self-governing tribes have? Discuss.
2. What is "Indian Country"?
3. What is a tribal court?

Social Science Analysis Activity

Strand: Examine

4. What are some of the advantages of having Indian tribes govern themselves? Disadvantages?
5. Discuss and compare the powers tribal governments have with the powers a town government may have. How is a tribal court similar to town or city government?
6. Indian Country Activity
 - Draw a map of your imaginary Indian Country.
 - Determine the rules of your country.
 - Describe or draw a picture showing vegetation, water source, and terrain of your Indian Country.
7. Different Types of Government Activity

The class is divided into four groups. Each group will research and brainstorm and list all the ways Indian people are governed by one of the following:

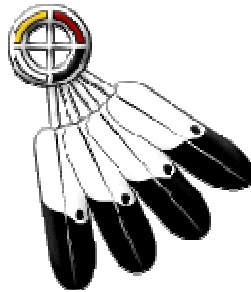
- Group A – Tribal Council
- Group B – City Government
- Group C – State Government
- Group D – National (U.S. Government)

Each group will report ideas to the whole class. Each group can list them on a chart or the blackboard and can discuss and clarify ideas with the other students.

8. Invite a tribal court person to talk to the class.

CONCEPT 9

How have Indian people shown respect for the environment? How are Indian people continuing efforts to preserve the environment today?



PRESENTATION

Indian people have been living on land now known as Oregon for at least 12,000 years, maybe longer. During this long period, Indian cultures have been changing. Though people are continuing to change or **adapt** to new **situations**, many values have not changed. You take care of the land; the land will take care of you.

Oregon Indians have always had a special feeling for the land and its natural resources. Many Indians feel that the land is like their mother. Like a mother cares for her young, the land provides for its people. Many Indian people believe that mountains and forests are special places. Natural resources like the land, birds, fish, animals and plants are also special, not just things. Rather, all are parts of the whole and are children of Mother Earth. Indian beliefs suggest that the land contains the spirit of the mother and that plants and animals are **spiritual beings**.

WISE MANAGEMENT SYSTEM

Indian people use the land as a community. Reservation land is shared by all. Reservation land is not owned by any one individual. On this land all of the people can hunt, fish, and gather food. Many Indian people enjoy traditional food such as salmon, roots, wild huckleberries, camas, fry bread, and others. Although most food comes from supermarkets, Indian people continue to gather wild vegetables, roots, and fruits. They also continue to use plants and trees for baskets, clothing, and shelter, as needed.

Chief Seattle (or Sealth), for whom the city of Seattle was named, best expressed Indian feelings toward the land:

“...All things share the same breath, the beast, the tree, the man. The air shares its spirit with all the life it supports. The Earth does not belong to man; man belongs to the Earth. This we know. All things are connected like the blood that unites one family. All things are connected.”

HISTORICAL SEASONAL MOVEMENTS

Throughout history Indians have used a wise **management system** for their **resources**. The tribes were careful not to over-harvest or waste any resource.

Each cultural group of Indians in Oregon had slightly different **seasonal patterns**. Food resources changed with the seasons. Indians of Oregon moved camp several times a year in order to follow the harvesting of food and hunting and fishing seasons. The tribes were careful not to over harvest any resource. Tribal leaders studied the weather patterns and the wildlife conditions to determine the best time to move camp. (Study the chart: Yearly Cycles.) In any given year at any given **locale**, transition time depended on when the seasons actually changed; when plants matured, when fish ran, when cold weather arrived, etc.

Selective harvesting of wild plants and animals ensures that the food supply is always plentiful. The Indian people were careful to use only what was needed and to make sure enough remained to assure next year's supply.

These **seasonal movements** were planned so tribes would be in the right food place at the right time of the year. For example, in the spring the Coastal Indians went up river to fish. They went back to the coast in the summer and returned up river in the fall. The Inland Valley peoples' seasonal movements were related to food sources at various **elevations**.

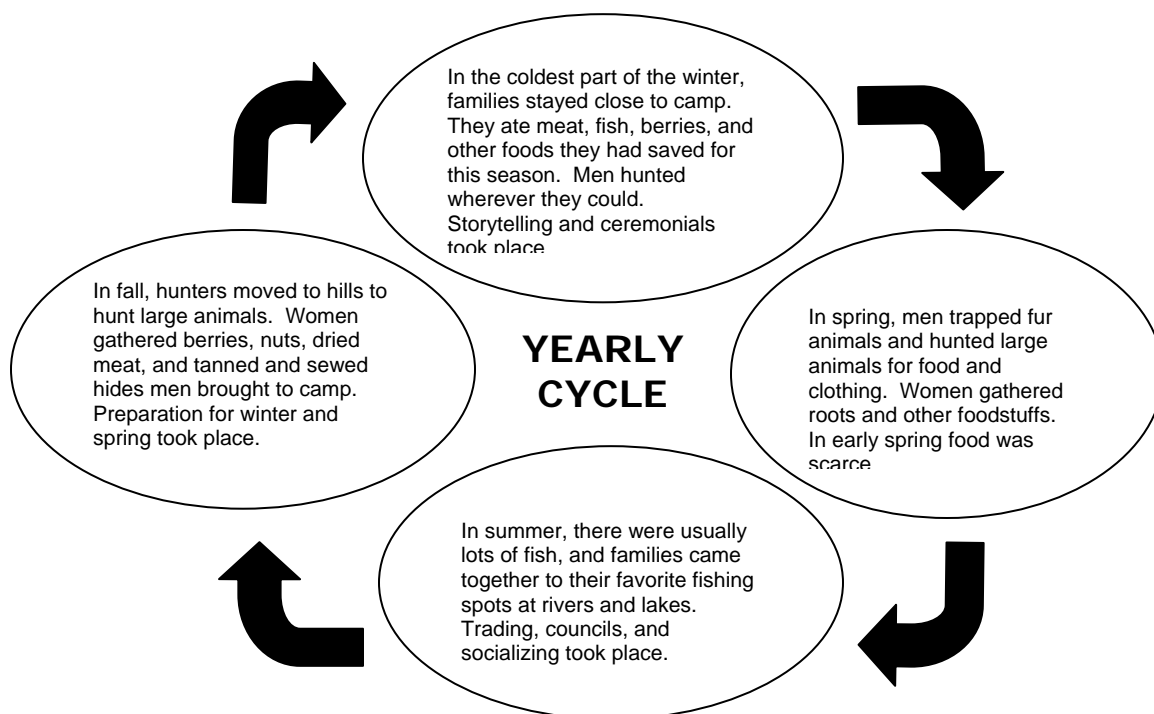


Chart designed by Floy C. Pepper

Early settlers may have thought Indians were aimless wanderers. They did not understand why the tribes moved so often. These settlers did not know that the movement of tribes was carefully planned and timed to take full advantage of the natural resources.

Today, many Indians in Oregon still follow the hunting, fishing, and gathering seasons. Oregon Indians continue to develop their resources in a changing environment. Some of the ways that Oregon Indians continue to conserve resources are evident in organizations such as:

- Tribal governments, which develop their own natural resources, including fish hatcheries, power plants, saw mills, recreational areas, and resorts.
- Commission on Indian Services advises the Governor, Legislature, state agencies, and tribes on Indian issues and areas of concern to Indians and tribal governments in Oregon and makes recommendations to address those issues, such as legislation to protect Indian burial sites.
- Indian Health Service, which conserves human resources by providing health care.
- Government-Government Natural Resources Partnership. State agencies working with tribal representatives to improve natural resources on and off tribal land.
- Oregon Indian Education Association, which works to improve human resources by addressing Indian educational concerns.

The Columbia River Inter-Tribal Fish Commission provides technical assistance to the four Columbia River tribes--Umatilla, Warm Springs, Yakama, and Nez Perce Tribes. Through these tribes they work with state and federal agencies to preserve, protect, and enhance the natural resources.

APPLICATION: CONCEPT 9

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

Adapt	conserve	elevations
legislation	locale	management system
resources	seasonal cycle	seasonal movement
seasonal pattern	selective harvesting	situations
spiritual beings		

Vocabulary Activity

Match by drawing a line between the word and its meaning.

Adapt	a system of control
conserve	a usable supply like food, trees, land
elevation	to preserve from loss
management system	moving from one place to another to follow harvest times for gathering purposes
resource	a supernatural being; an unseen being
seasonal movement	adjust to change
spiritual beings	a raised place as a hill or mountain

Discussion Questions

The following questions will help you to have a better understanding about the Indians of Oregon.

1. How do the Oregon Indians feel about their relationship to the land and natural resources?
2. What is meant by selective harvesting?
3. What did the settlers not understand about the Indian's seasonal movement?

Social Science Analysis Activity

Strands: Research, Examine, and Conclusion

4. Discuss the seasonal movement of Oregon tribes.
 - a. What types of seasonal activities might Indians of today still do?
 - b. What modern things have replaced the old ways of gathering food or making tools?
 - c. Discuss the reasons for **seasonal cycle** pertaining to foodstuffs and family activities.
 - d. What did the settlers not understand about the Indian's seasonal movement?

5. Discuss Chief Seattle's quotation in relation to the ecosystem.

"...All things share the same breath, the beast, the tree, the man. The air shares its spirit with all the life it supports. The Earth does not belong to man; man belongs to the Earth. This we know. All things are connected like the blood that unites one family. All things are connected.

Every part of this Earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and every humming insect is holy in the memory and experience of my people. All things are connected."

6. Many traditional Indian people have great respect for "Mother Earth" (water/land) and "Father Sky" (atmosphere/solar system). They try not to overuse or harm the environment that provides for all their living needs. Animals are respected for the food provided and for a balance of nature's food chain. Discuss how pollution, acid rain, and overuse of the land and its resources are destroying our air, water, land, and natural wildlife.

Independent Work

Write in cursive the following excerpt:

Excerpts from a letter to President Pierce sent by Chief Sealth, Duwamish Tribe, State of Washington in 1855.

8. Every part of this earth is sacred to
9. my people. Every shining pine needle,
10. every sandy shore, every mist in the
11. dark woods, every clearing and every
12. humming insect is holy in the memory
13. and experience of my people... All
14. things are connected CHIEF SEALTH

Copy lines 8-14.

15.

16.

17.

18.

Strand: Research

7. Endangered Animal Research

- What is the extent of endangered and threatened animals in Oregon?
- Write letters to congressmen about endangered animals. You can write an answer—as if you were the President. What would you want him to say?

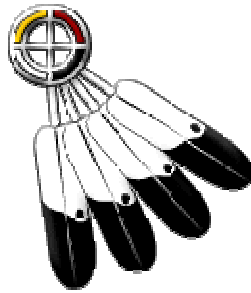
8. Yearly Cycle Activity

- a. Draw circles and make your own “Yearly Cycle” of what you do during the year. Compare this with your friends and try to find out what is the same and what is different.
- b. If you had to move with the seasons, and had to carry everything on your back, what would you carry?



CONCEPT 10

Why is the question of Indian hunting, gathering, and fishing rights of special importance to the Indian tribes of Oregon?



PRESENTATION

*"The Indians will be **allocated** to take fish...at the usual fishing places and this promise will be kept by the Americans as long as the sun shines, as long as the mountains stand, and as long as the rivers run."* Governor Isaac Stevens, U.S. negotiator of treaties in 1855.

Oregon tribes, in treaties with the U.S. government, reserved rights to some resources and lands at usual and **accustomed** places outside their reservations. These places were traditional places where the tribes hunted, fished, gathered foods, and grazed livestock. Four Oregon and Washington tribes—Yakima, Nez Perce, Confederated Tribes of Warm Springs, and Confederated Tribes of Umatilla—have gone to a great deal of effort to protect their "reserved" fishing rights. Salmon and steelhead play a vital role in the culture, religion, and economics of all Columbia River tribes.

FISHING RIGHTS

Fishing the rivers and streams of Oregon has always been an important way of life for Indian tribes in Oregon. The Indian people and other non-Indian fishermen had no trouble when they were fishing only for their needs, or were fishing for trading once or twice a year. However, when the Euro-Americans started **commercial fishing** for money, trouble began. The non-Indians had bigger and better equipment to catch the fish. They caught so many fish in the ocean and down river that there were not enough fish left for Indians to catch up river.

Before non-Indians began fishing, the salmon and steelhead runs in the Columbia Basin ranged from 10 to 16 million each year. The Indians' yearly harvest of fish was 5 to 6 million. There was almost no Indian fishing in the Columbia River from 1957 to 1966 due to decreased numbers of **fish runs**. The effect on Indian life and economy was great.

*"Overfishing was not the only reason for declining fish runs. Logging, mining, urban growth, irrigation, and **hydroelectric** projects have all reduced the amount of habitat suitable for fish."*
Zucker, et al, 1983, p. 166.

COURT DECISIONS

Nine treaties were signed in 1854-1855 with the four tribes (Yakima, Nez Perce, Warm Springs, Umatilla) of Oregon, Washington and Idaho.

These treaties all promised to protect the tribes' rights to take fish at all usual and accustomed places. Other people could also fish in these areas. Tribal members won in federal court the right to cross private/public land to go fishing.

Indian tribes' rights to fish are the result of specific political and legal agreements. They are not given on the basis of race. On reservations there are few problems about fishing rights. However, off-reservation fishing rights have been frequently misunderstood. In signing treaties, Indian tribes agreed to share wildlife resources with non-Indians.

Over the years, there has been trouble over the fishing rights in the **Columbia River Basin**. As a result of the struggles, the fish problem was taken to court.

Land and water codes, hunting and fishing regulations for both Indian and non-Indian have been established. These regulations have been established by court decisions and by cooperative efforts between tribal and state officials.

KLAMATH AND SILETZ FISHING AND HUNTING RIGHTS

Other Oregon Indian tribes have been working to maintain their rights. These rights have been guaranteed through treaties. One such tribe is the Klamath Tribe in southern Oregon. The Klamath Termination Act of 1954 took away or terminated the special relationships between the tribe and U.S. government. However, it did not take away the water, fishing rights, or other privileges the tribal members previously had. The Klamath people had difficulties in claiming these rights after termination.

In 1973, the court case of Kimball v. Callahan came to some conclusions:

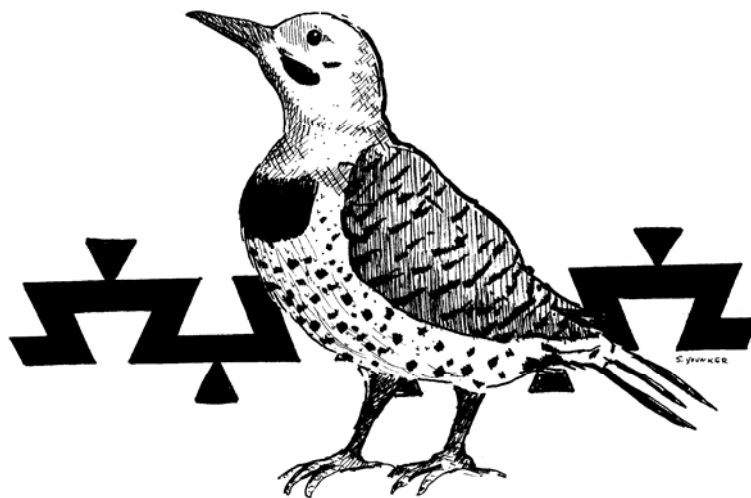
- Klamath Treaty rights to hunt, fish, and trap survived the termination.
- These rights belong to all members of the Klamath Tribe who were on the final roll at termination, and to their descendents.
- Klamath Indians may hunt, fish, and trap on lands of the former reservation, including all National Forest land and those privately owned lands where hunting, fishing, or trapping are permitted. Fishing occurs only during a few weeks of the year.

The Klamaths are no longer terminated. They have been restored and have always worked hard to protect their rights.

Another tribe, the Siletz from the western coastal area, was also terminated and now is restored. The Siletz Indians, in seeking restoration, did not push the issue of hunting and fishing rights. They were afraid that the issue of those rights would hurt their efforts for restoration. Siletz tribal members do not have the same rights as the Klamath or the Warm Springs tribes. Each tribe has unique rights governing their affairs and rights.

INDIANS IN OREGON TODAY

The Indian people living in Oregon are trying to meet the challenge of a complex world. There are many problems to overcome, but tribal leaders and other concerned people are making a difference. Many Americans are becoming more educated about Indians and their role in American history and the many contributions they have made to America and to the world. Tribal leaders fought for seven generations; state and federal leaders fight for today based on today's budgets.



APPLICATION: CONCEPT 10

Vocabulary Activity

Pronounce the vocabulary words below. Be sure you know the meaning of the words. Define and discuss with a partner.

accustomed	allocate
Columbia River Basin	commercial fishing
fish runs	hydroelectric

Vocabulary Activity

A. Match the following by drawing a line between the word and its meaning.

hydroelectric	the business of catching fish to sell
allocate	usual
commercial fishing	production of electricity by water power
accustomed	a time when fish migrate up river, usually in large numbers
fish runs	to distribute for a specific purpose to particular persons

B. Bingo

Use the vocabulary words from Concept 7-10 to write on the grid below. Teacher dictates words. Students may choose any square to write words in. When all the squares are filled with words the Bingo game begins. When the teacher calls out a number, such as B1, and the word the teacher chooses. If a student has the word in place, they must spell it out. The first student to get five words in any line wins.

	1	2	3	4	5
A					
B					
C					
D					
E					

Discussion Questions

The following questions will help you to have a better understanding about the Indians of Oregon.

1. Why were fishing rights so important to the Umatilla, Warm Springs, Yakima, and Nez Perce Indians?
2. What is meant by off-reservation rights?
3. What fishing and hunting rights do Klamath and Siletz Indians have?

Social Science Analysis Activity

Strands: Examine and Conclusion

4. Indian tribes were promised by treaty that they could hunt, gather, and fish in the areas they and their ancestors had used for many years. How does maintaining these treaty rights help Indian people keep their traditions, culture, and tribal identity?

Social Science Analysis Activity

Strand: Research

5. Map Work

Study the attached map of Oregon rivers and lakes. What Oregon tribes might have used which rivers for fishing? What rivers in Oregon are located in the Columbia River Basin?

Class Activity

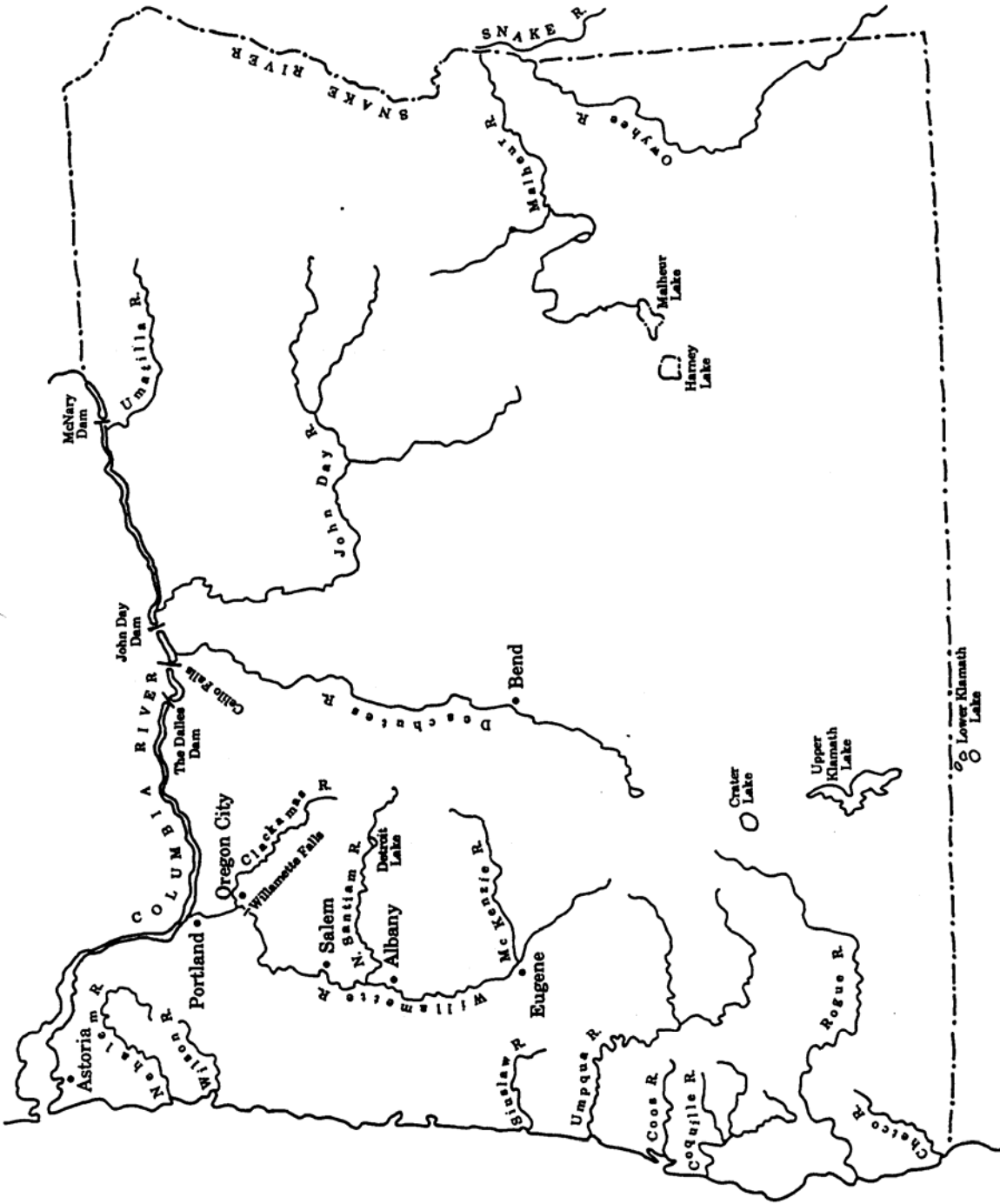
6. Play the Fish Trap Game

This game can be played either outdoors or in a gymnasium. There can be anywhere from four to 12 "fishermen." There would be from one to three "fish." Most children like to play this fish-netting game with only one "fish".

The "fishermen" join hands. The "fish" is given a 10 to 20 foot head start. The "fish" runs and dodges to keep from being caught in the "trap".

The individual "fishermen" are not allowed to touch or trip the fish.

The "fish" is caught when the two ends of the "fishtrap" meet with the fish inside. The "fish" now has to give up. It cannot try to break out of the net.

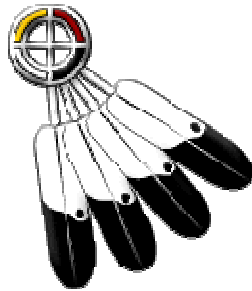


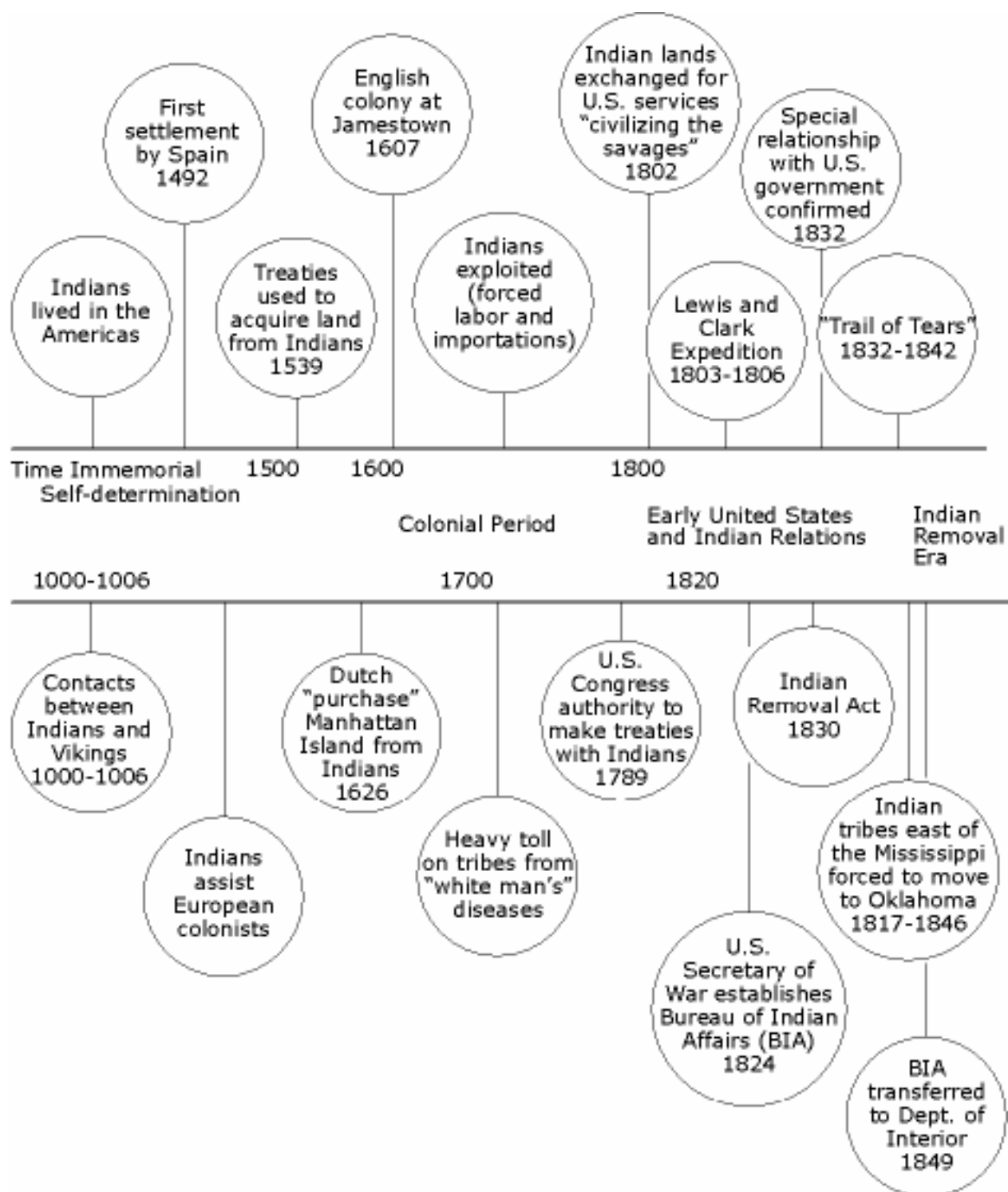
Oregon Rivers and Lakes*

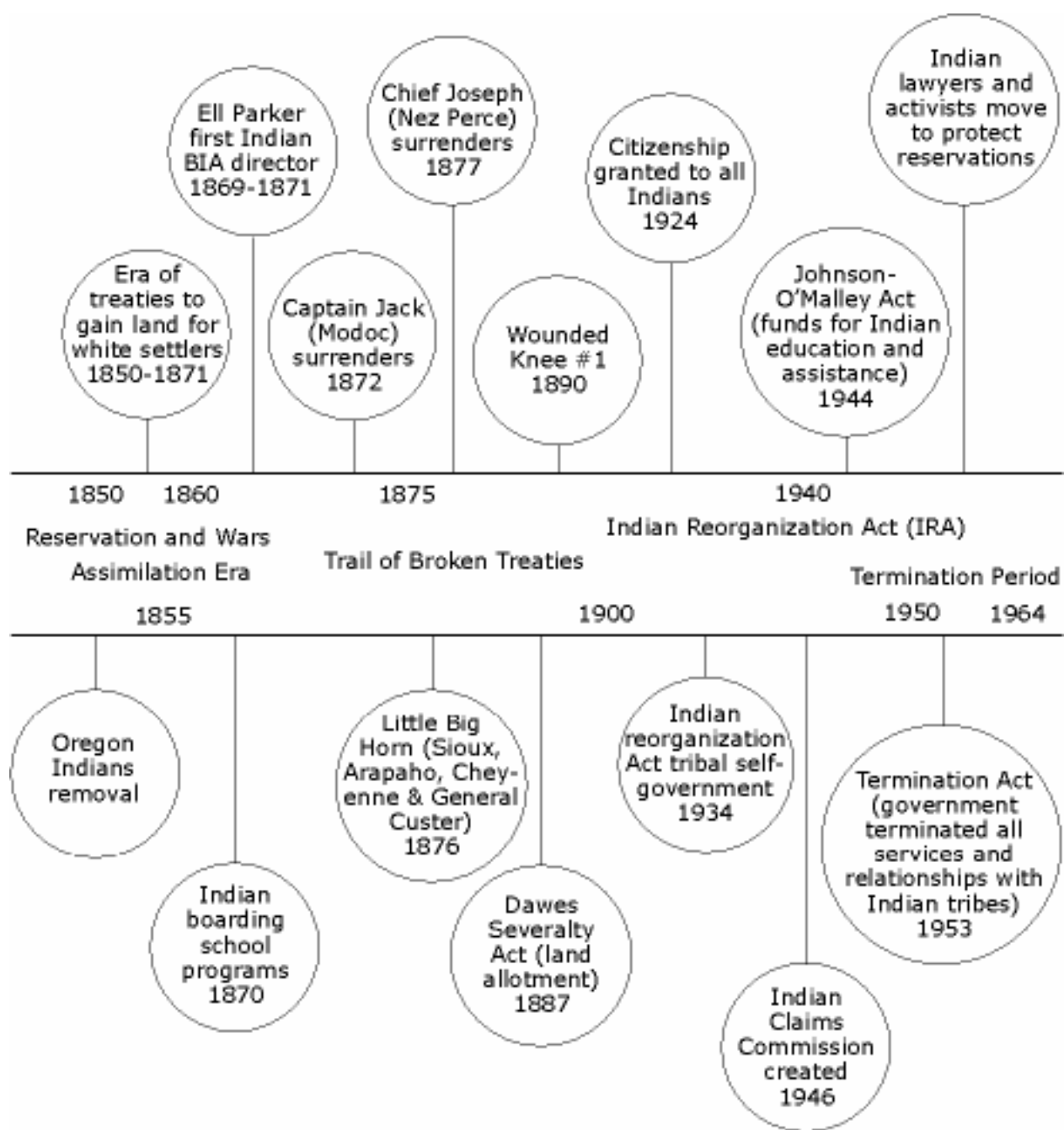
*Portland Public Schools—supplement to fourth grade curriculum.

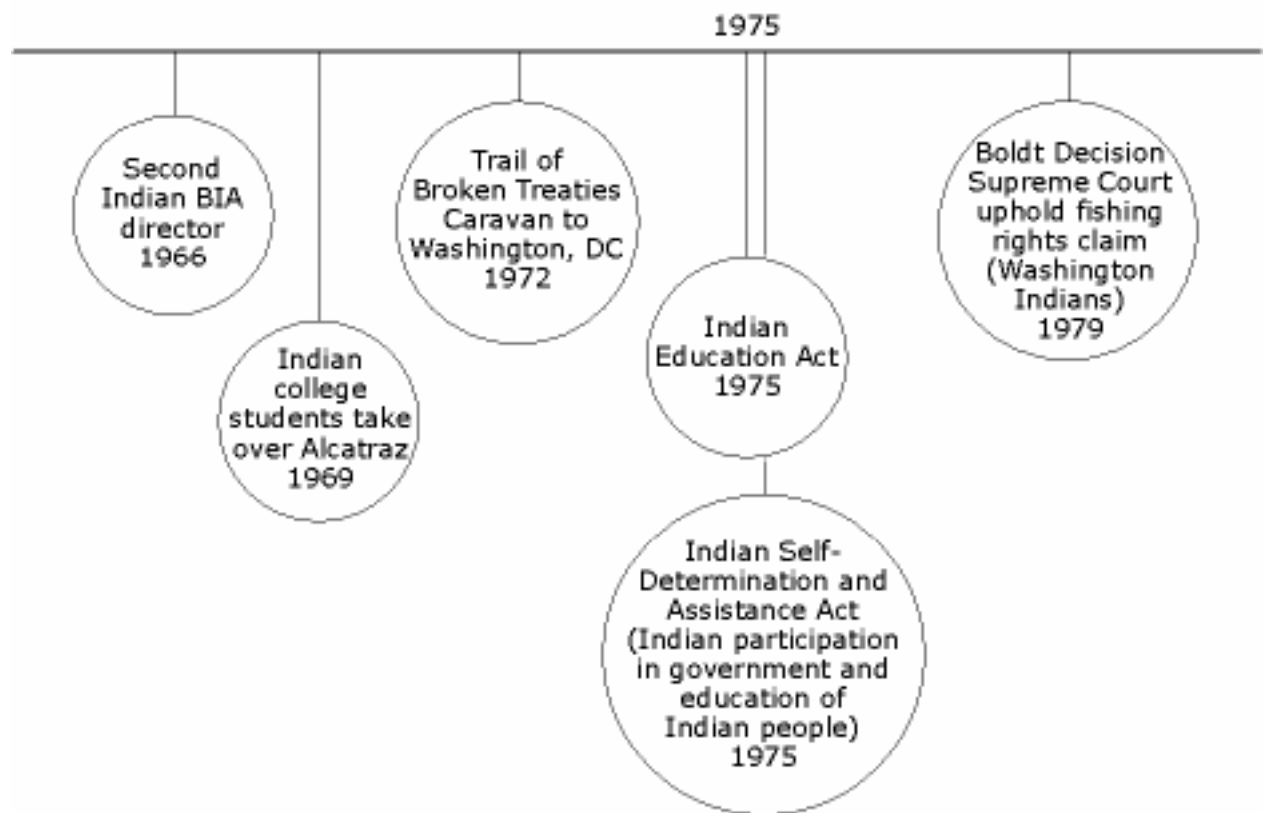
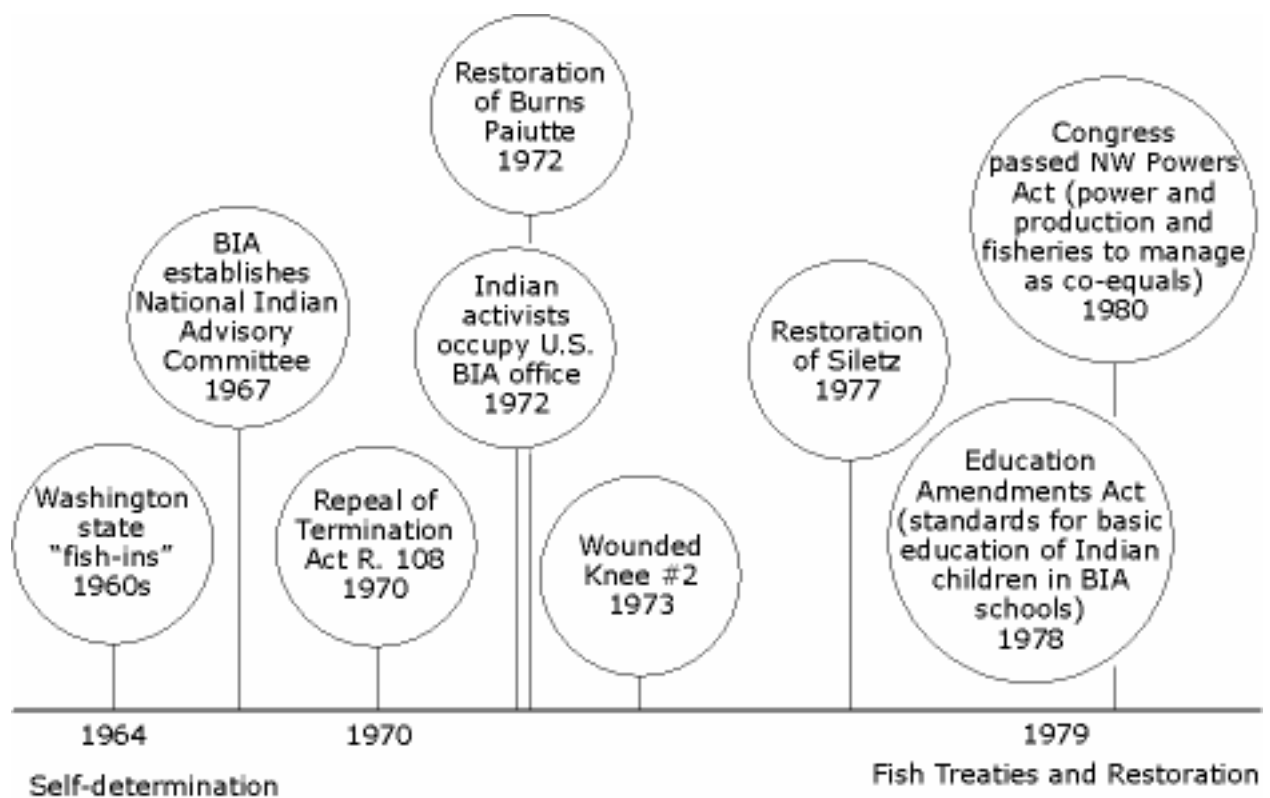
APPENDIX A

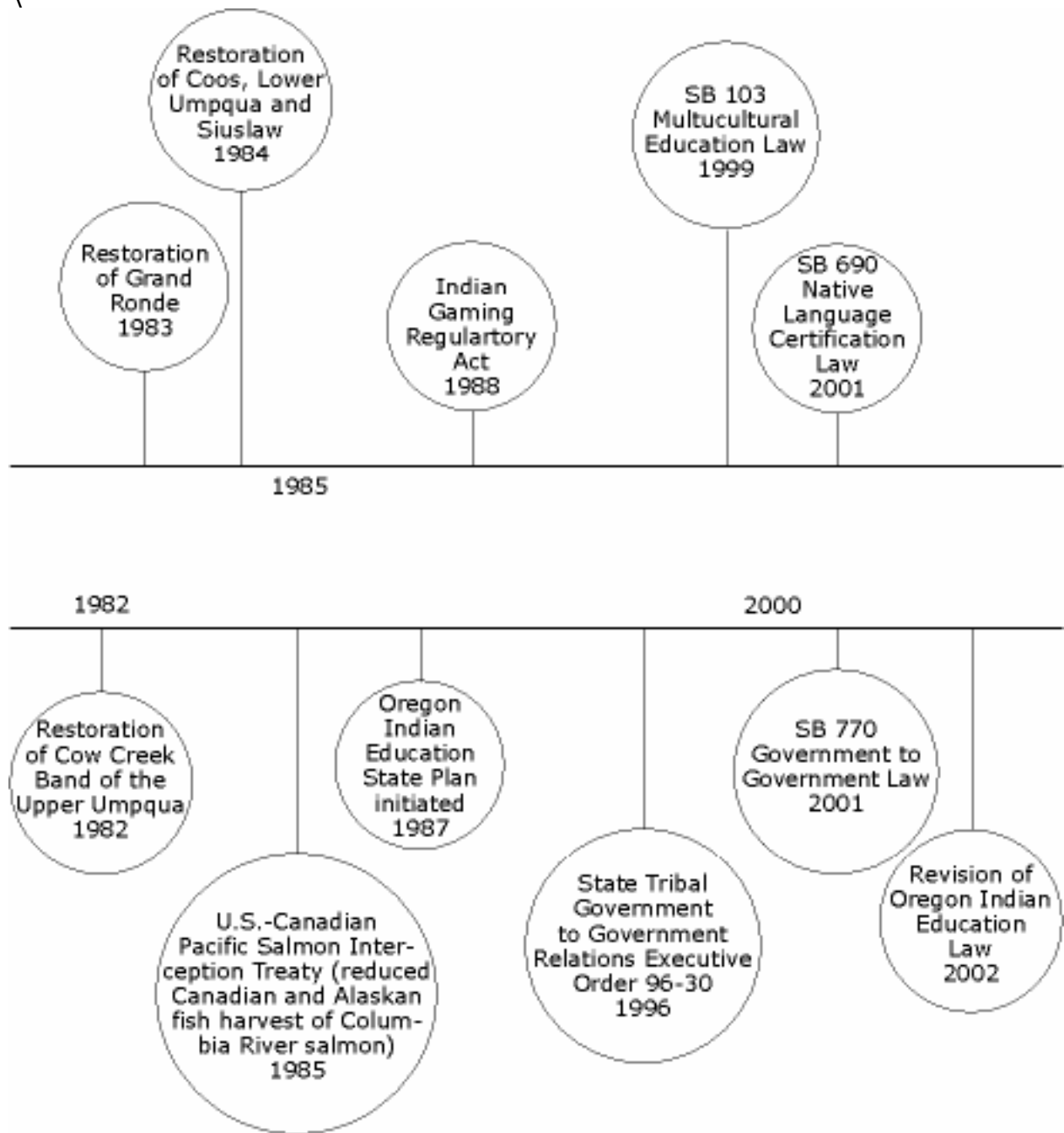
**American Indian/Alaskan Native
United States Historical Timeline**











APPENDIX B

Glossary



GLOSSARY

aboriginal – primitive; original

accustomed – usual

adapt – change to suit conditions

adaptation – adjusting to conditions of the environment

advocacy – person who pleads or supports a cause

adze – a cutting tool used for roughly shaping wood

agents – a person who acts or does business for another

agreement – to consent or promise; be of the same opinion

alliances – an association formed by two or more nations for mutual assistance or protection

allocated – assigned as allotted; divided

allotment – to distribute as a share

ancestor – one from whom an individual is descended; forefather

bands – a group of people joined in a common purpose; to unite as a group

botanist – a specialist in dealing with plants

census – official count of population

civil – of or relating to citizens; relating to legal proceedings in connection with private rights or obligations

Columbia River Basin – the Columbia River and tributaries and drainage system

commercial fishing – the business of catching fish to sell

community – the people living in a particular place

confederated tribes – united as a group

conflicts – to be in sharp disagreement

conical – cone-shaped (like an ice cream cone)

conserve – careful use and protection; to save

consensus – collective agreement

contrary – opposite

convert – to turn or change from one view to another

corporations – a group of persons organized to carry on a business

crime – the doing of an act forbidden by law

criminal – relating to crime or its punishment

cultural identity – to associate with a particular culture

culture/cultural – the way a group of people live; customs and ways of doing things

deputized – a person appointed to act for or in place of another

despondent – being extremely discouraged; feeling very low

discrimination – to make an unjust difference in the way one person or group is treated as compared to another

displacement – to move from usual or proper place

distinct – different from others; clearly seen, heard, or understood

diverse – differing from one another; unlike

document – written or printed paper used as proof of something

economy – the careful use of production, money, and goods

education – the act or process of training through study; schooling

elevation – a raised place such as a hill or mountain

entitlement – to have a right or claim; to have the title to

environment – the surroundings in which people and animals live

epidemic – rapidly spreading attack of disease

essential – necessary

ethnic group – a large group of people who have more in common with each other than they do with other peoples

evidence – proof; material presented to find out the truth

existence – to continue to live

exploited – to make use of unfairly for one's own advantage

exposed – to make known

federally-recognized – to be noticed by the U.S. government; to be acknowledged by the U.S. government

fish runs – when fish migrate up rivers, usually in large numbers

foodstuff – a substance with food value

gathering – picking out and collecting as (gathering food)

generation – a step in the line of descent of ancestors

hemisphere – one of the halves of the earth as divided by the equator into northern and southern parts

herbal – plants or plant parts used in medicine or seasoning food

hydroelectric – related to or used in making electricity by water power

identity – individuality

immemorial – beyond reach of memory or record

incompetent – not capable

inducement – to influence; to bring something about

Indian Country – all lands within the boundaries of any Indian reservation, all allotted lands under Indian title, and all dependent Indian communities

insufficient – inadequate; not enough

intermarriage – marriage between members of different groups

intermix – to mix together; intermingle

kayaks – an Eskimo canoe covered with skins

La Crosse – an Indian ballgame played with long-handled racquets

law and order – the rule of law and proper authority

legal – of or relating to law or lawyers; lawful; established according to law

legislation – the action of making laws

locale – area or neighborhood

lore – traditional knowledge or belief

management system – a system of control; to oversee and make decisions about

migrate – to pass from one region to another

missionaries – people sent to spread religious faith among nonbelievers

mukluks – Eskimo boot usually made of sealskin

nullified – having no legal force; void; valueless

occupancy – people who take possession

occupied – to live in as an owner or renter

pemmican – food made of berries and deer meat or salmon

perpetuity – lasting forever

population – the whole number of people in a country, city, or area

preservation – keeping from injury, loss, or decay

preserve – to keep or to save from injury or ruin; protect

primary role – the most important role or the first

primitive – belonging to very early times

quantum – the amount or degree of blood

quinine – a bitter drug used as medicine

ratified treaty – treaties signed and approved by the government

recognized – to acknowledge

relocation – to move to a new place

removal – moved from one place to another

reservation – to have land held for a special use as Indian reservation

resources – a useable supply as food, trees, land

restoration – an act of giving back; to bring back into a former or original state

retain – to keep or save

retained rights – to keep possession of; to hold and secure

“right of discovery” – the “discovery” of unoccupied land (unoccupied by white people); had the right to assume title of these lands for their country

seasonal – relating to one of the four seasons of the year

seasonal cycle – of, relating or restricted to a particular season; from year to year

seasonal movement – movements made by people and animals according to the time or season of the year

seasonal pattern – the pattern or movement according to the season

selective harvesting – taking only what one needs to ensure that supply will be there next time

self-government – government by action of people in a community

self-determination – determination of one’s course of action; freedom to decide

shaman – a tribal medicine person and/or spiritual leader

situations – position or place with respect to circumstances

sovereign – having independent power; free

sovereign rights – having the right to self-government

spiritual beings – supernatural beings, such as ghosts or spirits

stereotype – a false mental picture of a whole group based on limited information about just one or very few members of that group

subsistence – having just enough food to feed the people of the group

superstition – influenced by beliefs or practices from fear of unknown

survival – living or continuing longer than another person or thing; to remain alive; to continue to exist

temperate – mild or moderate conditions

terminated – ended or closed

termination – end or conclusion

tilled – to plant or cultivate the soil

toboggan – a long, narrow, runnerless sled

tomahawk – an ax or weapon used by Indians

topography – detailed and accurate features of a region or place

traditions – the handing down of information, beliefs, or customs from one generation to another

travois – a platform supported by two long poles that are fastened to a dog or horse for pulling a load

treaty – an agreement or arrangement made by negotiation between two or more states or sovereigns

tribal council – a group of people having a common interest that represents and makes decisions for the tribe

tribal roll – the list of people who are members of a tribe

trust – a property interest held by the government for the benefit of someone

trustee – a person or government to whom property is legally committed in trust

turmoil – an agitated or confused state or condition

unique – being the only one of its kind; unusual

unratified treaty – treaty not signed or recognized by the government

urban – relating to or being in the city

value system – a belief system inherently valuable or desirable

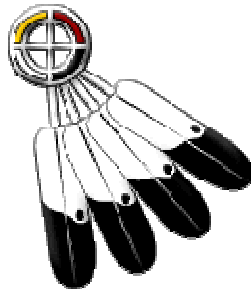
violation – act of disturbing or breaking

welfare – state of doing well, especially in respect to happiness, well-being,
or prosperity

weirs – a fish trap

zoning – an area set off in some way from adjoining parts

APPENDIX C
Specific Curriculum References



APPENDIX C

SPECIFIC CURRICULUM REFERENCES

Beckham, Stephen Dow. *The Indians of Western Oregon – This Land Was Theirs*. Coos Bay, Oregon: Arago Books, 1977.

Columbia River Intertribal Fish Commission News, Vol. 8-9. Portland, Oregon: CRITFC, 1986-87.

Daybreak Star Indian Readers:
December 1985 – Stereotypes
October 1986 – Northwest Coast
March 1987 – Plateau and Great Basin

Dodd, Gordon B. *Oregon, A History*. New York: W.W. Norton & Co., Inc., 1977.

The Encyclopedia Americana. International Edition, Vol. 15. Danbury, Connecticut: Grolier Incorporated, 1986.

George, Dan. *My Heart Soars*. Surrey, B.C., Canada: Hancock House Publishers, 1974.

Johnson, Gladine G. *1987-89 Oregon Directory of American Indian Resources*. Salem, Oregon: Commission on Indian Services, 1987.

LaFarge, Oliver. *The American Indian* – Special Edition for Young Readers. Racine, Wisconsin: Western Publishing Co., Inc., 1973.

Stowell, Cynthia D. *Faces of a Reservation*. Portland, Oregon: Oregon Historical Society Press, 1987.

Underhill, Ruth. *Red Man's America*. Chicago: University of Chicago Press, 1971.

Zucker, Jeff, et al. *Oregon Indians: Culture, History and Current Affairs – An Atlas and Introduction*. Portland, Oregon: Oregon Historical Society Press, 1983.

APPENDIX D
Other Resources



APPENDIX D

OTHER RESOURCES

Oregon Websites

Oregon Department of Education website: <http://www.ode.state.or.us/>.

Oregon Department of Education, Social Science Analysis Information:
<http://www.ode.state.or.us/teachlearn/subjects/socialscience/assessment/survey/>

Oregon Department of Education, Indian education website:
<http://www.ode.state.or.us/search/results/?id=112>.

Oregon Legislative Commission for Indian Services website:
<http://www.leg.state.or.us/cis/>.

Treaty with the Klamath, etc., 1864
<http://digital.library.okstate.edu/kappler/Vol2/treaties/kla0865.htm>
(Native American Curriculum pg. 15)

Public Law 588, 1956
http://digital.library.okstate.edu/Kappler/vol6/html_files/v6p0641.html

The Klamath Termination Act of 1954
http://www.ohs.org/education/oregonhistory/historical_records/dspDocument.cfm?doc_ID=15347AA0-B351-E368-CD251775B837AE3F

Oregon Historical Society, Oregon History Project
<http://www.ohs.org/education/oregonhistory/index.cfm>

Oregon State Archives
<http://arcweb.sos.state.or.us/banners/exhibits.htm>

Oregon Heritage Commission
<http://www.oregon.gov/OPRD/HCD/OHC/index.shtml>

Oregon Cultural Heritage Commission
<http://www.ochcom.org/>

Oregon Council for the Humanities
<http://www.oregonhum.org/index.html>

National Endowment for the Humanities
http://edsitement.neh.gov/tab_websites.asp

Tamastlikt Cultural Institute
<http://tamastlikt.com/education.asp>

Fort Clatsop National Memorial
<http://www.nps.gov/focl/education/>

High Desert Museum
<http://www.highdesertmuseum.info/>

Oregon Tribal Websites

Confederated Tribes of Grand Ronde
<http://www.grandronde.org/>

Confederated Tribes of Siletz
<http://ctsi.nsn.us/>

Confederated Tribes of Coos, Lower Umpqua and Siuslaw
<http://www.ctclusi.org/>

Coquille Indian Tribe
<http://www.coquilletribe.org/>

Cow Creek Band of Umpqua Tribe
<http://www.cowcreek.com/>

Confederated Tribes of Umatilla
<http://www.umatilla.nsn.us/>

Confederated Tribes of Warm Springs
<http://www.warmsprings.com/>

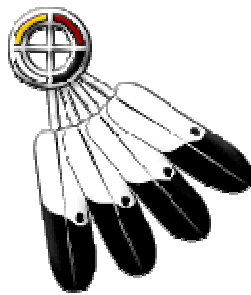
Burns Paiute Tribe
<http://www.harneycounty.com/Paiute.htm>

The Klamath Tribes
<http://www.klamathtribes.org>

Umatilla Tribe
<http://www.umatilla.nsn.us/docs.html>

- Treaty of 1855 example
 - <http://www.umatilla.nsn.us/treaty.PDF>
- Tribal Constitution example
 - <http://www.grandronde.org/Legal/Docs/Constitution.PDF>

APPENDIX E
Oregon Indian Treaties



APPENDIX E

TREATY EXAMPLES

INDIAN AFFAIRS: LAWS AND TREATIES Vol. II, Treaties

Compiled and edited by Charles J. Kappler. Washington: Government
Printing Office, 1904.

[Home](#) | [Disclaimer & Usage](#) | [Table of Contents](#) | [Index](#)

TREATY WITH THE KLAMATH, ETC., 1864.

Oct. 14, 1864. | 16 Stats., 707. | Ratified, July 2, 1866. | Proclaimed
Feb. 17, 1870.

Page Images: [865](#) | [866](#) | [867](#) | [868](#)

Margin Notes
Cession of lands to the United States.
Boundaries.
Reservation.
Boundaries.
Indians to remove to and live upon the reservation.
White persons not to remain on reservation.
Right of way for railroads.
Payments by the United States.
How to be expended.
Additional payment and for what purpose.
Mills and shops to be erected.
Schoolhouse and hospital.
Tools, books, and stationery.
Farmer, mechanics, and teachers.
Reservation may be surveyed into tracts and assigned to heads of families and single persons.

Not to be alienated nor subject to levy, etc.
Restrictions may be removed.
Forfeiture.
Regulations as to successions.
Annuities not liable for debts.
Peace and friendship.
Members drinking, etc., spirituous liquors, not to have the benefits of this treaty.
Other tribes may be located on reservation.
Proviso.
Treaty, when to take effect.
Execution.

Page 865

Articles of agreement and convention made and concluded at Klamath Lake, Oregon, on the fourteenth day of October, A. D. one thousand eight hundred and sixty-four, by J. W. Perit Huntington, superintendent of Indian affairs in Oregon, and William Logan, United States Indian agent for Oregon, on the part of the United States, and the chiefs and head-men of the Klamath and Moadoc tribes, and Yahooskin band of Snake Indians, hereinafter named, to wit, La-Lake, Chil-o-que-nas, Kellogue, Mo-ghen-kas-kit, Blow, Le-lu, Palmer, Jack, Que-as, Poo-sak-sult, Che-mult, No-ak-sum, Mooch-kat-allick, Toon-tuck-tee, Boos-ki-you, Ski-a-tic, Shol-las-loos, Ta-tet-pas, Muk-has, Herman-koos-mam, chiefs and head-men of the Klamaths; Schon-chin, Stat-it-ut, Keint-poos, Chuck-e-i-ox, chiefs and head-men of the Moadocs, and Kile-to-ak and Sky-te-ock-et, chiefs of the Yahooskin band of Snakes.

ARTICLE 1

The tribes of Indians aforesaid cede to the United States all their right, title, and claim to all the country claimed by them, the same being determined by the following boundaries, to wit: Beginning at the point where the forty fourth parallel of north latitude crosses the summit of the Cascade Mountains; thence following the main dividing-ridge of said mountains in a southerly direction to the ridge which separates the waters of Pitt and McCloud Rivers from the waters on the north; thence along said dividing-ridge in an easterly direction to the southern end of Goose Lake; thence northeasterly to the northern end of Harney Lake; thence due north to the forty-fourth parallel of north latitude; thence west to the place of beginning: *Provided*, That the following-described tract, within the country ceded by this treaty, shall, until otherwise directed by the President of the United States, be set apart as a residence for said Indians, [and] held and regarded as an Indian reservation, to wit: Beginning upon the eastern shore of the middle Klamath Lake, at the Point of Rocks, about twelve miles below the mouth of Williamson's River; thence following up said eastern shore to the mouth of Wood River; thence up

Wood River to a point one mile north of the bridge at Fort Klamath; thence due east to the summit of the ridge which divides the upper and middle Klamath Lakes; thence along said ridge to a point due east of the north end of the upper lake; thence due east, passing the said north end of the upper lake, to the summit of the mountains on the east side of the lake; thence along said mountain to the point where Sprague's River is intersected by the Ish-tish-ea-wax Creek; thence in a southerly direction to the summit of the mountain, the extremity of which forms the Point of Rocks; thence along said mountain to the place of beginning. And the tribes aforesaid agree and bind themselves that, immediately after the ratification of this treaty, they will remove to said reservation and remain thereon, unless temporary leave of absence be granted to them by the superintendent or agent having charge of the tribes.

It is further stipulated and agreed that no white person shall be permitted to locate or remain upon the reservation, except the Indian superintendent and agent, employees of the Indian department, and officers of the Army of the United States, and that in case persons other than those specified are found upon the reservation, they shall be immediately expelled therefrom; and the exclusive right of taking fish in the streams and lakes, included in said reservation, and of gathering edible roots, seeds, and berries within its limits, is hereby secured to the Indians aforesaid: *Provided, also,* That the right of way for public roads and railroads across said reservation is reserved to citizens of the United States.

ARTICLE 2

In consideration of, and in payment for the country ceded by this treaty, the United States agree to pay to the tribes conveying the same the several sums of money hereinafter enumerated, to wit: Eight thousand dollars per annum for a period of five years, commencing on the first day of October, eighteen hundred and sixty-five, or as soon thereafter as this treaty may be ratified; five thousand dollars per annum for the term of five years next succeeding the first period of five years; and three thousand dollars per annum for the term of five years next succeeding the second period; all of which several sums shall be applied to the use and benefit of said Indians by the superintendent or agent having charge of the tribes, under the direction of the President of the United States, who shall, from time to time, in his discretion, determine for what objects the same shall be expended, so as to carry out the design of the expenditure, [it] being to promote the well-being of the Indians, advance them in civilization, and especially agriculture, and to secure their moral improvement and education.

ARTICLE 3

The United States agree to pay said Indians the additional sum of thirty-five thousand dollars, a portion whereof shall be used to pay for such articles as may be advanced to them at the time of signing this treaty, and the remainder shall be applied to subsisting the Indians during the first year after their removal to the reservation, the purchase of teams, farming implements, tools, seeds, clothing, and provisions, and for the payment of the necessary employees.

ARTICLE 4

The United States further agree that there shall be erected at suitable points on the reservation, as soon as practicable after the ratification of this treaty, one saw-mill, one flouring-mill, suitable buildings for the use of the blacksmith, carpenter, and wagon and plough maker, the necessary buildings for one manual-labor school, and such hospital buildings as may be necessary, which buildings shall be kept in repair at the expense of the United States for the term of twenty years; and it is further stipulated that the necessary tools and material for the saw-mill, flour-mill, carpenter, blacksmith, and wagon and plough maker's shops, and books and stationery for the manual-labor school, shall be furnished by the United States for the period of twenty years.

ARTICLE 5

The United States further engage to furnish and pay for the services and subsistence, for the term of fifteen years, of one superintendent of farming operations, one farmer, one blacksmith, one sawyer, one carpenter, and one wagon and plough maker, and for the term of twenty years of one physician, one miller, and two school-teachers.

ARTICLE 6

The United States may, in their discretion, cause a part or the whole of the reservation provided for in Article 1 to be surveyed into tracts and assigned to members of the tribes of Indians, parties to this treaty, or such of them as may appear likely to be benefited by the same, under the following restrictions and limitations, to wit: To each head of a family shall be assigned and granted a tract of not less than forty nor more than one hundred and twenty acres, according to the number of persons in such family; and to each single man above the age of twenty-one years a tract not exceeding forty acres. The Indians to whom these tracts are granted are guaranteed the perpetual possession and use of the tracts thus granted and of the improvements which may be placed thereon; but no Indian shall have the right to alienate or convey any such tract to any person whatsoever, and the same shall be forever exempt from levy, sale, or forfeiture: *Provided*, That the Congress of the United States may hereafter abolish these restrictions and permit the sale of the lands so assigned, if the prosperity of the Indians will be advanced thereby: *And provided further*, If any Indian, to whom an assignment of land has been made, shall refuse to reside upon the tract so assigned for a period of two years, his right to the same shall be deemed forfeited.

ARTICLE 7

The President of the United States is empowered to declare such rules and regulations as will secure to the family, in case of the death of the head thereof, the use and possession of the tract assigned to him, with the improvements thereon.

ARTICLE 8

The annuities of the tribes mentioned in this treaty shall not be held liable or taken to pay the debts of individuals.

ARTICLE 9

The several tribes of Indians, parties to this treaty, acknowledge their dependence upon the Government of the United States, and agree to be friendly with all citizens thereof, and to commit no depredations upon the person or property of said citizens, and to refrain from carrying on any war upon other Indian tribes; and they further agree that they will not communicate with or assist any persons or nation hostile to the United States, and, further, that they will submit to and obey all laws and regulations which the United States may prescribe for their government and conduct.

ARTICLE 10

It is hereby provided that if any member of these tribes shall drink any spirituous liquor, or bring any such liquor upon the reservation, his or her proportion of the benefits of this treaty may be withheld for such time as the President of the United States may direct.

ARTICLE 11

It is agreed between the contracting parties that if the United States, at any future time, may desire to locate other tribes upon the reservation provided for in this treaty, no objection shall be made thereto; but the tribes, parties to this treaty, shall not, by such location of other tribes, forfeit any of their rights or privileges guaranteed to them by this treaty.

ARTICLE 12

This treaty shall bind the contracting parties whenever the same is ratified by the Senate and President of the United States.

In witness of which, the several parties named in the foregoing treaty have hereunto set their hands and seals at the place and date above written.

J. W. Perit Huntington, Superintendent Indian Affairs.

William Logan, United States Indian Agent

La-lake

Chil-o-que-nas

Kellogue

Mo-ghen-kas-kit

Blow

Le-lu

Palmer

Jack

Que-ass

Poo-sak-sult

Che-mult

No-ak-sum

Mooch-kat-allick

Toon-tuc-tee

Boss-ki-you

Ski-at-tic

Shol-lal-loos

Tat-tet-pas

Muk-has

Herman-kus-mam

Jackson

Schon-chin

Stak-it-ut

Keint-poos

Chuck-e-i-ox

Kile-to-ak

Sky-te-ock-et

Signed in the presence of:

R. P. Earhart, secretary

Wm. Kelly, captain First Cavalry, Oregon Volunteers

James Halloran, second lieutenant First Infantry, W. T. Volunteers

William C. McKay, M.D.

Robert Biddle

**STATUTES of the CONFEDERATED TRIBES of the UMATILLA INDIAN
RESERVATION
JULY 1999 COMPILATION**

TREATY BETWEEN THE
CAYUSE, UMATILLA
AND WALLA WALLA TRIBES,
ACTING IN CONFEDERATION,
AND
THE UNITED STATES

[RECORDED BY THE UNITED STATES AS "TREATY
WITH THE WALLA WALLA, CAYUSE, ETC., 1855"]

**STATUTES of the CONFEDERATED TRIBES
of the UMATILLA INDIAN RESERVATION**

JULY 1999 COMPILATION

**TREATY WITH THE WALLA WALLA, CAYUSE, ETC., 1855 PAGE 1
TREATY WITH THE WALLA WALLA, CAYUSE, ETC., 1855.
June 9, 1855.**

[12 Stat. 945. Ratified March 8, 1859. Proclaimed April 11, 1859.]

Articles of agreement and convention made and concluded at the treaty-ground, Camp Stevens, in the Walla-Walla Valley, this ninth day of June, in the year one thousand eight hundred and fifty-five, by and between Isaac I. Stevens, governor and superintendent of Indian affairs for the Territory of Washington, and Joel Palmer, superintendent of Indian affairs for Oregon Territory, on the part of the United States, and the undersigned chiefs, head-men, and delegates of the Walla-Wallas, Cayuses, and Umatilla tribes, and bands of Indians, occupying lands partly in Washington and partly in Oregon Territories, and who, for the purposes of this treaty, are to be regarded as one nation acting for and in behalf of their respective bands and tribes, they being duly authorized thereto; it being understood that Superintendent I. I. Stevens assumes to treat with that portion of the above-named bands and tribes residing within the Territory of Washington, and Superintendent Palmer with those residing within Oregon.

ARTICLE 1

The above-named confederated bands of Indians cede to the United States all their right, title, and claim to all and every part of the country claimed by them included in the following boundaries, to wit:

Commencing at the mouth of the Tocannon River, in Washington Territory, running thence up said river to its source; thence easterly along the summit of the Blue Mountains, and on the southern boundaries of the purchase made of the Nez Perces Indians, and easterly along that boundary to the western limits of the country

claimed by the Shoshonees or Snake Indians; thence southerly along that boundary (being the waters of Powder River) to the source of Powder River, thence to the head- waters of Willow Creek, thence down Willow Creek to the Columbia River, thence up the channel of the Columbia River to the lower end of a large island below the mouth of Umatilla River, thence northerly to a point on the Yakama River, called Tomah-luke, thence to Le Lac, thence to the White Banks on the Columbia below Priest's Rapids, thence down the Columbia River to the junction of the Columbia and Snake Rivers, thence up the Snake River to the place of beginning: *Provided, however,* That so much of the country described above as is contained in the following boundaries shall be set apart as a residence for said Indians, which tract for the purposes contemplated shall be held and regarded as an Indian reservation; to wit: Commencing in the middle of the channel of Umatilla River opposite the mouth of Wild Horse Creek, thence up the middle of the channel of said creek to its source, thence southerly to a point in the Blue Mountains, known as Lee's Encampment, thence in a line to the head- waters of Howtome Creek, thence west to the divide between Howtome and Birch Creeks, thence northerly along said divide to a point due west of the southwest corner of William C. McKay's land-claim, thence east along his line to his southeast corner, thence in a line to the place of beginning; all of which tract shall be set apart and, so far as necessary, surveyed and marked out for their exclusive use; nor shall any white person be permitted to reside upon the same without permission of the agent and superintendent. The said tribes and bands agree to remove to and settle upon the same within one year after the ratification of this treaty, without any additional expense to the Government other than is provided by this treaty, and until the expiration of the time specified, the said bands shall be permitted to occupy and reside upon the tracts now possessed by them, guaranteeing to all citizen[s] of the United States, the right to enter upon and occupy as settlers any lands not actually enclosed by said Indians:

Provided, also, That the exclusive right of taking fish in the streams running through and bordering said reservation is hereby secured to said Indians, and at all other usual and accustomed stations in common with citizens of the United States, and of erecting suitable buildings for curing the same; the privilege of hunting, gathering roots and berries and pasturing their stock on unclaimed lands in common with citizens, is also secured to them.

And provided, also, That if any band or bands of Indians, residing in and claiming any portion or portions of the country described in this article, shall not accede to the terms of this treaty, then the bands becoming parties hereunto agree to reserve such part of the several and other payments herein named, as a consideration for the entire country described as aforesaid, as shall be in the proportion that their aggregate number may have to the whole number of Indians residing in and claiming the entire country aforesaid, as consideration and payment in full for the tracts in said country claimed by them. *And provided, also,* That when substantial improvements have been made by any member of the bands being parties to this treaty, who are compelled to abandon them in consequence of said treaty, (they) shall be valued under the direction of the President of the United States, and payment made therefore.

ARTICLE 2

In consideration of and payment for the country hereby ceded, the United States agree to pay the bands and tribes of Indians claiming territory and residing in said country, and who remove to and reside upon said reservation, the several sums of money following, to wit: eight thousand dollars per annum for the term of five years, commencing on the first day of September, 1856; six thousand dollars per annum for the term of five years next succeeding the first five; four thousand dollars per annum for the term of five years next succeeding the second five, and two thousand dollars per annum for the term of five years next succeeding the third five; all of which several sums of money shall be expended for the use and benefit of the confederated bands herein named, under the direction of the President of the United States, who may from time to time at his discretion, determine what proportion thereof shall be expended for such objects as in his judgment will promote their well-being, and advance them in civilization, for their moral improvement and education, for buildings, opening and fencing farms, breaking, land, purchasing teams, wagons, agricultural implements and seeds, for clothing, provision and tools, for medical purposes, providing mechanics and farmers, and for arms and ammunition.

ARTICLE 3

In addition to the articles advanced the Indians at the time of signing this treaty, the United States agree to expend the sum of fifty thousand dollars during the first and second years after its ratification, for the erection of buildings on the reservation, fencing and opening farms, for the purchase of teams, farming implements, clothing, and provisions, for medicines and tools, for the payment of employees, and for subsisting the Indians the first year after their removal.

ARTICLE 4

In addition to the consideration above specified, the United States agree to erect, at suitable points on the reservation, one saw-mill, and one flouring-mill, a building suitable for a hospital, two school-houses, one blacksmith shop, one building for wagon and plough maker and one carpenter and joiner shop, one dwelling for each, two millers, one farmer, one superintendent of farming operations, two school-teachers, one blacksmith, one wagon and plough maker, one carpenter and joiner, to each of which the necessary out-buildings. To purchase and keep in repair for the term of twenty years all necessary mill fixtures and mechanical tools, medicines and hospital stores, books and stationery for schools, and furniture for employees. The United States further engage to secure and pay for the services and subsistence, for the term of 20 years, (of) one superintendent of farming operations, one farmer, one blacksmith, one wagon and plough maker, one carpenter and joiner, one physician, and two school-teachers.

ARTICLE 5

The United States further engage to build for the head chiefs of the Walla-Walla, Cayuse, and Umatilla bands each one dwelling-house, and to plough and fence ten acres of land for each, and to pay to each five hundred dollars per annum in cash for the term of twenty years. The first payment to the Walla-Walla chief to commence upon the signing of this treaty. To give to the Walla-Walla chief three yoke of oxen, three yokes and four chains, one wagon, two ploughs, twelve hoes,

twelve axes, two shovels, and one saddle and bridle, one set of wagon-harness, and one set of plough-harness, within three months after the signing of this treaty.

To build for the son of Pio-pio-mox-mox one dwelling-house, and plough and fence five acres of land, and to give him a salary for twenty years, one hundred dollars in cash per annum, commencing September first, eighteen hundred and fifty-six. The improvement named in this section to be completed as soon after the ratification of this treaty as possible.

It is further stipulated that Pio-pio-mox-mox is secured for the term of five years, the right to build and occupy a house at or near the mouth of Yakama River, to be used as a trading-post in the sale of his bands of wild cattle ranging in that district: *And provided, also,* That in consequence of the immigrant wagon-road from Grand Round to Umatilla, passing through the reservation herein specified, thus leading to turmoil and disputes between Indians and immigrants, and as it is known that a more desirable and practicable route may be had to the south of the present road, that a sum not exceeding ten thousand dollars shall be expended in locating and opening a wagon-road from Powder River or Grand Round, so as to reach the plain at the western base of the Blue Mountain, south of the southern limits of said reservation.

ARTICLE 6

The President may, from time to time at his discretion cause the whole or such portion as he may think proper, of the tract that may now or hereafter be set apart as a permanent home for those Indians, to be surveyed into lots and assigned to such Indians of the confederated bands as may wish to enjoy the privilege, and locate thereon permanently, to a single person over twenty-one years of age, forty acres, to a family of two persons, sixty acres, to a family of three and not exceeding five, eighty acres; to a family of six persons and not exceeding ten, one hundred and twenty acres; and to each family over ten in number, twenty acres to each additional three members; and the President may provide for such rules and regulations as will secure to the family in case of the death of the head thereof, the possession and enjoyment of such permanent home and improvement thereon; and he may at any time, at his discretion, after such person or family has made location on the land assigned as a permanent home, issue a patent to such person or family for such assigned land, conditioned that the tract shall not be aliened or leased for a longer term than two years, and shall be exempt from levy, sale, or forfeiture, which condition shall continue in force until a State constitution, embracing such land within its limits, shall have been formed and the legislature of the State shall remove the restriction: *Provided, however,* That no State legislature shall remove the restriction herein provided for without the consent of Congress: *And provided, also,* That if any person or family, shall at any time, neglect or refuse to occupy or till a portion of the land assigned and on which they have located, or shall roam from place to place, indicating a desire to abandon his home, the President may if the patent shall have been issued, cancel the assignment, and may also withhold from such person or family their portion of the annuities or other money due them, until they shall have returned to such permanent home, and resumed the pursuits of industry, and in default of their return the tract may be declared abandoned, and thereafter assigned to some other person or family of Indians residing on said reservation: *And provided, also,* That the head chiefs of the three principal bands,

to wit, Pio-pio-moxmox, Weyatenatemany, and Wenap-snoot, shall be secured in a tract of at least one hundred and sixty acres of land.

ARTICLE 7

The annuities of the Indians shall not be taken to pay the debts of individuals.

ARTICLE 8

The confederated bands acknowledge their dependence on the Government of the United States and promise to be friendly with all the citizens thereof, and pledge themselves to commit no depredation on the property of such citizens, and should any one or more of the Indians violate this pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, or if injured or destroyed, compensation may be made by the Government out of their annuities; nor will they make war on any other tribe of Indians except in self-defense, but submit all matter of difference between them and other Indians, to the Government of the United States or its agents for decision, and abide thereby; and if any of the said Indians commit any depredations on other Indians, the same rule shall prevail as that prescribed in the article in case of depredations against citizens. Said Indians further engage to submit to and observe all laws, rules, and regulations which may be prescribed by the United States for the Government of said Indians.

ARTICLE 9

In order to prevent the evils of intemperance among said Indians, it is hereby provided that if any one of them shall drink liquor, or procure it for others to drink, (such one) may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 10

The said confederated bands agree that, whenever in the opinion of the President of the United States the public interest may require it, *that* all roads highways and railroads shall have the right of way through the reservation herein designated or which may at any time hereafter be set apart as a reservation for said Indians.

ARTICLE 11

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said I. I. Stevens and Joel Palmer, on the part of the United States, and the undersigned chiefs, headmen, and delegates of the said confederated bands, have hereunto set their hands and seals, this ninth day of June, eighteen hundred and fifty-five.

Isaac I. Stevens (L.S.)
Governor and Superintendent Washington Territory
Joel Palmer (L.S.)
Superintendent Indian Affairs, O.T.
Pio-pio-mox-mox, head chief of Walla-Wallas (L.S.)
Meani-teat or Pierre (L.S.)
Weyatenatemany, head chief of Cayuses (L.S.)
Wenap-snoot, head chief of Umatilla (L.S.)
Kamaspello (L.S.)
Steachus (L.S.)
Howlish-wampo (L.S.)
Five Crows (L.S.)
Stocheania (L.S.)
Mu-howlish (L.S.)
Lin-tin-met-cheania (L.S.)
Petamyo-mox-mox (L.S.)
Watash-te-waty (L.S.)
She-yam-na-kon (L.S.)
Qua-chim (L.S.)
Te-walca-temany (L.S.)
Keantoan (L.S.)
U-wait-quaick (L.S.)
Tilch-a-waix (L.S.)
La-ta-chin (L.S.)

Kacho-rolich (L.S.)
Kanocey (L.S.)
Som-na-howlish (L.S.)
Ta-we-way (L.S.)
Ha-hats-me-cheat-pus (L.S.)
Pe-na-cheanit (L.S.)
Ha-yo-ma-kin (L.S.)
Ya-ca-lox (L.S.)
Na-kas (L.S.)
Stop-cha-yeou (L.S.)
He-yeau-she-keaut (L.S.)
Sha-wa-way (L.S.)
Tam-cha-key (L.S.)
Te-na-we-na-cha (L.S.)
Johnson (L.S.)
Whe-la-chey (L.S.)

Signed in the presence of:

James Doty, secretary treaties
Wm. C. McKay, secretary treaties
C. Chirouse, O.M.I.
A. D. Pamburn, interpreter
John Whitford, interpreter
Mathew Dofa, interpreter
William Craig, interpreter
James Coxey, interpreter
Patrick McKenzie, interpreter
Arch. Gracie, jr., brevet second lieutenant, Fourth Infantry
R. R. Thompson, Indian agent
R. B. Metcalfe, Indian sub-agent

COW CREEK UMPQUA TREATY - 1853
TREATY WITH THE UMPQUA - COW CREEK TRIBE, 1853.
ARCHIVE #CC00

Stipulations of a treaty made and entered into on Cow Creek, Umpqua Valley, in the Territory of Oregon, this 19th day of September, A.D. 1853, by and between Joel Palmer, superintendent of Indian Affairs, on the part of the United States, and Quin-li-oo-san, or Bighead, principal chief, and My-n-e-letta, or Jackson; and Tom, son of Quin-ti-oo-san, subordinate chiefs, on the part of the Cow Creek band of Umpqua tribe of Indians.

ARTICLE 1

The Cow Creek band of Indians do hereby code and relinquish, for the consideration hereinafter specified to the United States, all their right, title, interest, and claim to all the lands lying in that part of the Territory of Oregon bounded by lines designated as follows, to wit:

Commencing on the north bank of the south fork of the Umpqua River, at the termination of the high-lands, dividing the waters of Myrtle Creek from those of Day's Creek, thence running easterly along the summit of said range to the headwaters of Day's Creek, thence southerly, crossing the Umpqua River to the headwaters of Cow Creek, thence to the dividing ridge between Cow Creek and Grave Creek, thence southwesterly along the said divide to its junction with the ridge dividing the waters of Cow Creek from those of Rogue River, thence westerly and northerly around on said ridge to its connection with the spur terminating opposite the mouth of Myrtle Creek, thence along said spur to a point of the same northwest of the eastern line of Isaac Baily's land-claim, thence southeast to the Umpqua River, thence up said river to place of beginning.

ARTICLE 2

It is agreed on the part of the United States that the aforesaid tribe shall be allowed to occupy temporarily that portion of the above-described tract of territory bounded as follows, to wit:

Commencing on the south side of Cow Creek, at the mouth of Council Creek, opposite Wm. H. Riddle's land-claim, thence up said creek to the summit Cannon Mountain, thence westerly along said summit two miles, thence northerly to Cow Creek, at a point on the same one mile above the falls; thence down said creek to place of beginning.

It being understood that this last-described tract of land shall be deemed and considered an Indian reserve until a suitable selection shall be made by the direction of the President of the United States for their permanent residence, and buildings erected thereon and other improvements made of equal value of those upon the above reserve at the time of removal.

ARTICLE 3

For and in consideration of the session and relinquishment contained in article first, the United States agrees to pay to the aforesaid band of Indians, the sum of twelve thousand dollars, in manner to wit:

One thousand dollars to be expended in the purchase of twenty blankets, eighteen pairs of pants, eighteen pairs of shoes, eighteen hickory shirts, eighteen hats or caps, three coats, three vests, three pairs socks, three neck-handkerchiefs, forty cotton flags, one hundred and twenty yards prints, one hundred yards domestics, one gross buttons, two lbs. thread, ten papers needles, and such other goods and provisions as may be deemed by the superintendent or agent most conducive to the comfort and necessities of said Indians, on or before the first day of October, A. D. 1854. The remaining eleven thousand dollars to be paid in twenty equal annual installments of five hundred and fifty dollars each, commencing on or about the first day of October, 1854, in blankets, clothing, provisions, stock, farming implements, or such other articles, and in such manner as the President of the United States may deem best for the interests of said tribe.

ARTICLE 4

In addition to the aforesaid twelve thousand dollars there shall be erected for the use of said tribe, at the expense of the United States, two dwelling-houses, the cost of which shall not exceed two hundred dollars each, and a field of five acres fenced and ploughed, and suitable seed furnished for planting the same.

ARTICLE 5

The said band of Indians agree to give safe conduct to all persons passing through their reserve, and to protect in their person and property all agents or other persons sent by authority of the United States to reside among them.

ARTICLE 6

That the friendship which is now established between the United States and the Cow Creek band of Indians, shall not be interrupted by the misconduct of individuals, it is hereby agreed that for injuries done, no private revenge or retaliation shall take place; but instead thereof complaint shall be made by the party injured to the Indian agent; and it shall be the duty of the chiefs of said band of Indians, upon complaint being made as aforesaid, to deliver up the person against whom the complaint is made, to the end that he may be punished, agreeable to the laws of the United States; and in like manner if any violation, robbery, or murder shall be committed on any Indian belonging to said band, the person so offending shall be tried, and if found guilty, shall be punished according to the laws of the United States. And it is further agreed that the chiefs shall, to the utmost of their ability, exert themselves to recover horses or other property which has or may hereafter be stolen from any citizen of the United States, by any individual of said tribe, and deliver the same to the agent or other person authorized to receive it; and the United States hereby guarantee to any Indian or Indians of said band, a full indemnification for any horses or other property which may be stolen or taken from them by any citizen of the United States, provided the property stolen cannot be recovered, and that sufficient proof is produced that it was actually stolen or taken by a citizen of the U.S. And the chiefs further agree

that upon the requisition of the President of the U.S., superintendent of Indian Affairs, or Indian agent, to deliver up any person resident among them.

ARTICLE 7

It is agreed between the United States and the Cow Creek band of the Umpqua tribe of Indians, that, should it at any time hereafter be considered by the United States as a proper policy to establish farms among and for the benefit of said Indians, it shall be discretionary with the President, by and with the advice and consent of the Senate, to change the annuities herein provided for, or any part thereof, into a fund for that purpose.

ARTICLE 8

This treaty shall take effect and be obligatory on the contracting parties as soon as the same shall be ratified by the President of the United States, by and with the advice and consent of the Senate In testimony where the said Joel Palmer, Superintendent of Indian Affairs, on the part of the United States, and chiefs of the Cow Creek band of Umpqua Indians, before named, have hereunto set their hands and seals, the day and year aforesaid.

Joel Palmer [L.S.]

Superintendent Indian Affairs, O.T.

Bighead, Quin-ti-oo-sam [L.S.]

Jackson, My-n-e-letta [L.S.]

Tom, son of Quin-ti-oo-san [L.S.]

Tom, Tal-sa-pe-er [L.S.]

Signed in presence of:

J. B. Nichols, Interpreter

E. Catching, Interpreter

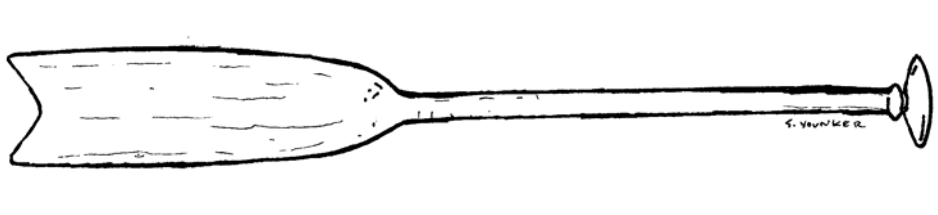
Theodore Tierney, Secretary

John D. Bown, Witness

W. Starr, Witness

Acknowledgements for Art Work

The artist, Shirod Younker (Miluk Coos/Upper Coquille), is from Charleston, Oregon. Shirod graduated from Oregon State University with a BFA in Sculpture. He currently resides in Portland, Oregon, and is the Art Program for Oregon College of Art and Crafts "Journey in Creativity: Exploration in Native Art & Culture" program. The illustrations in this publication were drawn as studies for much larger work and cannot be used without the express written consent of the artist. If you would like to contact Shirod about using the illustrations, you can reach him through e-mail at: Shirod-Direlle@att.net.



Page 5 – Boat

Page 10 – Indian Woman

Page 68 – Plank House

Page 101 – Bird

Page 138 - Oar